The Nation

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Politics, Literature, Science, and Art.

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CONTENTS OF THIS NUMBER.

THE WEEK 21

EDITORIAL ARTICLES:

Bryanism at Kansas City 24
King Convention 24
A Socratic Dialogue 25
Our True Chinese Policy 26

SPECIAL CORRESPONDENCE:

Another Irish Convention 27
A Lexicographer on Lexicography 28
The Paris Exposition.—III. 30

CORRESPONDENCE:

Indian Song 31
Roman Extortion 32
"Achilles' Wrath" 32
Intrinsecate 32

NOTES 32

BOOK REVIEWS:

Cromwell and His Parliaments 35
Liberty in the Nineteenth Century 36
Besieged by the Boers 37
The Conquest of Arid America 37
The Journey of William of Rubruck to the Eastern Parts of the World in 1253-1255.. 38
A Country Without Strikes 38
Nature's Calendar 39

BOOKS OF THE WEEK 39

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The Nation.

NEW YORK, THURSDAY, JULY 12, 1900.

The Week.

The condition of the national finances as revealed in the annual balance sheet is extremely gratifying, showing a surplus of $81,229,777. Secretary Gage, in his last annual report, estimated the surplus at the end of the fiscal year 1900 at $40,000,000. The total receipts, exclusive of the postal service, are $568,988,948, and the expenditures $487,759,171. This showing will make the demand for a reduction of taxes imperative. With the gradual reduction of the expenses in the Philippines, the surplus of the year 1901 should be more than $100,000,000, provided we do not get into any new wars.

Representative Grosvenor of Ohio has explained that we have taken charge of the Philippine Islands for the money to be made out of them, and it is time to ascertain how our investment is turning out. The field was not a particularly promising one. Up to June 30, 1898, the value of our annual exports had seldom exceeded $150,000, if we may trust the Treasury Bureau of Statistics, but in the following year this value rose to $400,000, and in the eleven months ending May, 1900, it was $2,386,333. These figures may be compared with those given by the War Department concerning the imports at Manila during the calendar year 1899. The value of these imports is returned at $17,450,000, of which $1,330,350 represents the value of imports from the United States; about one-thirteenth of the total. If both sets of figures are accurate, it would appear that the imports at this port are about one-half of the total imports into the Philippine Islands, although we cannot tell how large a part of these imports is furnished by foreign countries, except in the case of the port of Manila. We may reasonably assume that the value of our exports to the Philippine Islands will not fall much short of $3,000,000, when the returns for the year are completed. The magnitude of these figures is not impressive, especially when we compare them with the figures for the rest of our export trade. That amounted to $1,400,000,000, of which the Manila trade would be somewhat more than one-fifth of one per cent. If we estimate the profit on this trade at ten per cent., it would amount to $300,000, or about one and one-half per cent. on the $20,000,000 which we paid for the islands. It would be a very moderate estimate of the total cost of this piece of property to put it at $300,000,000. If it has not cost us that already, it soon will have. We may, therefore, consider that the present return on our speculation is about one-tenth of one per cent. If we call our gains on our total exports $140,000,000, or ten per cent. of their value, we find that the whole of it is swallowed in the expenses of obtaining a trade from which we gain $300,000 a year.

We have to bear in mind that we are maintaining a great many thousand American soldiers in the Philippine Islands, and that the growth of our export may be due to their demands, and not to those of our new subjects. Such a growth of exports, it is hardly necessary to say, is abnormal and prejudicial. The more we have of such trade, the poorer we shall grow. We are willing to concede that in certain articles there is some evidence that we are building up a trade with the natives of these islands. We might have expected to increase our exports of agricultural implements, and we have done so. Year before last the value of these exports was $50; but this year it has risen to the great figure of $225. In cotton cloths, we have increased our exports till their value has reached nearly $14,000, and we sell nearly $10,000 worth of clothing and all other cotton manufactures. Our export of boots and shoes amount to $6,440; of leather and manufactures thereof, to $3,220; of mineral oils, to $7,921. Dairy products were shipped to the value of $1,904; and cheese to the value of $3,594. We also disposed of about $8,000 worth of furniture; and if we were giving the figures for a small interior town, instead of a great empire, we might say that we were doing a brisk business, in spite of the fact that the value of several articles exported has decreased. If, now, we turn to the articles required for the support of our troops and officers of all kinds, the explanation of our enlarged exports stares us in the face. We find no increase in the exports of cattle, or hogs, or sheep; but exports of horses have risen from *nil* to $211,550, and of course hay and grain are exported to feed them. Manufactures of tobacco increase from $795 to $12,493; coal from $70,000 to $143,000; fruits and nuts from $3,869 to $26,117; electric and other technical apparatus from $3,000 to $12,213; hams from $4,840 to $7,417; lard from $2,155 to $6,786. The greatest development of all is probably in the exports of alcoholic drinks; but the figures for this trade are not furnished for this year.

It is well known that the present head of the Treasury Bureau of Statistics is preparing the campaign text-book of the Republican party. Such a scandalous disregard of the proper duties and dignity of that bureau has never before been shown. There have been charges made of partisan use in the past, but these charges have never been proved to such an extent as to impugn the correctness of the returns issued by the Bureau. There have been issued, under official sanction, interpretations of commercial and industrial returns, favoring a particular policy or measure; and when Charles Foster was Secretary of the Treasury, the head of the Bureau permitted a violently protectionist interview to be circulated as a Treasury document, although it was well known at the time that the matter had been prepared by another hand. Such exhibitions of improper political activity by the Bureau have been rare, however, and have never failed to bring down criticism on those who were responsible. Certainly the conduct of the Bureau by such men as Gen. Walker and Mr. W. C. Ford did much to win the confidence of those who used the returns, and to attract favorable comment in foreign countries, where the same detailed and extensive system had not been applied. Secretary Gage must bear the full responsibility of causing the present scandal. He removed a man of experience to make room for a political hack, whose only qualification was his service during the campaign in running a "literary bureau" for the Republicans.

Such absolute control of a great political organization by one man as Bryan exercised last week has never before been seen in this country. All authorities at Kansas City agree that a large majority of the delegates were opposed to having a 16-to-1 plank in the platform. A majority of the Committee on Resolutions went into the meeting on Wednesday evening determined not to allow such a deliverance, and this majority included the representatives of every Northern State east of the Mississippi which was carried for the Democrats in the "tidal wave" of 1892—Connecticut, New York, New Jersey, Indiana, Illinois, and Wisconsin, as well as Ohio, which was so close that Cleveland secured one of the electoral votes. Almost every leader of any consequence regarded a separate silver plank as fatal to the party's chances of success. In short, the conditions were such as apparently to assure the defeat of the scheme. But Bryan had made up his mind that there should be a 16-to-1 plank, as emphatic as language could make it; he made his influence felt in the committee-room, and the majority shifted to his side; and the same influence caused all opposition to his policy to die out among the mass of the delegates. The candidate thus forced his own issue upon a reluctant Convention

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by an exhibition of personal power which recalls the sway of Andrew Jackson, two generations ago.

Correspondents at Kansas City noted the absence of well-known men among the delegates to the Democratic Convention. With the exception of ex-Senator Hill of New York and Senator Jones of Arkansas, there were but few of those familiar figures whom one expects always to see on such an occasion—the men who have long been conspicuous as the leaders of their party in their various States, and who have attended its conventions so often that they are recognized wherever they appear. It is safe to say that never since the first national gathering of the party in 1832 has there been an assembly of those who were presumptively leading Democrats, which contained so few men who had ever been heard of outside their own towns. There were whole delegations which embraced hardly a person who had any standing in the organization half a dozen years ago. Doubtless one element in the great demonstrations over Hill was the satisfaction which the mass of delegates felt in having somebody whom they had ever heard of in the convention hall to shout over. Another, evidently, was their desire to rebuke Tammany, which is very unpopular in the South and West, for its discourtesy to Hill.

Croker has done his best to give Platt control of the State Government for the next two years. The course of the Tammany boss at Kansas City need not have been changed in the slightest degree if he had gone there with the deliberate purpose of rendering Democratic success in New York hopeless. His forcing of Van Wyck upon the Committee on Resolutions, in place of Hill, who was entitled to the place, was just what was needed to assure the triumph of the silver men, as it deprived the opposition of their strongest leader. His absurd selection of Keller as New York's candidate for Vice-President only emphasized the contemptible position which the Empire State occupied throughout the Convention. In order to assert his power, the Tammany boss consistently pursued a policy tending to certain defeat in this State. There were discreditable exhibitions of machine power in the Philadelphia Convention, but no national gathering of either party ever witnessed such a display of brute force exerted to satisfy personal grudges as Croker's performances at Kansas City.

It is easy enough to find incidents in the South which indicate that the relations between the races grow worse rather than better. Such a thing is the recent passage by the Mississippi Press Association of a resolution to expel the editors of all newspapers that employ negroes as typesetters. The only protest was made by a woman, who declared that the black man whom she employed did as good work as any white, and had as good a right to his job. This is certainly discouraging enough, as doubtless many of the editors who voted for this boycott along race lines have written articles complaining because the negroes do not learn trades. Happily, at almost the same time, another organization of white men was taking action toward abolishing the color line. Birmingham, the manufacturing city in Northern Alabama, has a Trades Council, organized several years ago, which has never admitted colored delegates to its meetings. There is another organization, the United Mine-Workers, to which members of both races belong. The Council recently asked the Mine-Workers to employ only union labor, but the colored members urged that it was grossly unjust to require them to give their work to white men when they were denied admission to trade unions and representation in the Council because they were black. The Council could not meet this argument, and did the only sensible thing by lifting the ban against colored delegates. Such action by carpenters, bricklayers, and other artisans renders the course of the editors the more discreditable by contrast.

The case of the Rumanian Jews, 175 in number, who have been refused permission to enter this country by the Commissioner of Immigration, presents features of peculiar hardship. It is stated that these unfortunate persons are the victims of persecution at the hands of the Government of Rumania, which has not only exiled them, but has provided them with passports forbidding them to return. They are thus prevented from going back there and from coming in here, and are suspended, like Mohammed's coffin, between heaven and earth. If it be true that they are not paupers, it will be not only cruel but illegal to drive them from our doors. Their cause is pleaded by men of responsibility, and it is impossible not to be affected by the statements made in their behalf. Their lives, it is said, "have heretofore been so miserable, and they have been caused to suffer and endure such hardships, that another disappointment, such as being denied entrance into the United States (pictured to them a heaven for the persecuted), may result in a number of suicides." Assuming the facts to be as represented, it is obvious that modern conditions require some extension of the restraints of international law. It must be recognized that if one State expels a citizen from its territory, it is the same as requiring some other State to admit him—a requirement which cannot be enforced, and which ought not to be attempted. The practice is similar to that which prevailed extensively in England, under the old poor-law, when every parish was actively engaged in "unloading" paupers on all the rest. It is not uncommon in this country for tramps and petty criminals to be passed along from town to town, although the practice is illegal and pernicious. We have passed far beyond the stage when outlawry or exile was permissible as a punishment, and the resort to it should be condemned as barbarous.

Belated evidence is pouring in that there were grave warnings of the China émeute that went unheeded. As long ago as last February the *North China Herald* declared that its information led it to fear that the spring would witness a rising such as foreigners had never seen in China. "The whole country, from the Yellow River to the Great Wall and beyond, will be a blaze of insurrection which . . . will drive every foreigner out of Pekin and Tientsin under conditions which it is not difficult to foresee." Yet more significant—absolutely startling in its exact forecast of what occurred—was a letter published in the same newspaper from its native correspondent in Pekin. This man said in the issue of the *North China Herald* of May 16: "I write in all seriousness and sincerity to inform you that there is a great secret scheme, having for its aim to crush all foreigners in China and wrest back the territories 'leased' to them." He went on to describe the persons, and factions, and military forces conspiring to this end, much as we now know them. All Chinese of the upper classes, he added, knew of the plot, and "those who count foreigners among their friends have warned them, but have, to my own knowledge, been laughed at for their pains." It seems to have been the same fatal contempt of the natives which lulled British officialdom to sleep on the crater of the Sepoy Mutiny.

There is a notion in some quarters that, when the disturbances in China are over, Japan can be compensated by a money indemnity for the services she is expected to render. Even if she were satisfied to accept such an indemnity, what likelihood is there that China could pay it? To meet the burden of debt imposed at the conclusion of the last war, she was forced not only to turn over to Europe the collection of her customs as security for interest on her bonds, but also to permit the foreigners to raise and dispose of a considerable portion of her *likin*, or provincial imposts on foreign goods. Later, to raise the supplementary indemnity which Russia forced Japan to accept in lieu of the coveted Liao-Tong Peninsula, China was obliged to pay for Russia's guarantee of the additional bonds by permitting her to deflect to the southward through Mantchuria the line of the trans-Siberian railway, and to occupy

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that province in order to build and protect the road. When the present disorders are over, there will certainly be heavy bills for damages that China will have to pay, in one way or another. Her potential revenue capacity is very great, but before she can pay heavy taxes her industries must be developed, and under Chinese methods of spoils government it is neither possible for taxes to reach the Treasury, nor for the resources of the country to increase. Even if the Mantchu Government survives the present crisis, the participation of Europeans in the administration of China will certainly be greater than before, and it is not unlikely that the ruling house will end by occupying a position like that long held by the Khedive of Egypt or the native princes in India under English rule—a figurehead behind which the real governing power may shelter itself.

Lord Salisbury's characteristically audacious address to the missionary meeting in London practically implied that the imprudence of missionaries in China was the cause of the existing troubles. At any rate, he strongly urged the need in mission work of "tempering zeal with Christian prudence." His inference was, all along, that modern missions far too often needlessly embroil civilized with barbarous nations. But one at least of the missionary boards has taken up this challenge of the British Premier. The Secretary of the China Inland Mission wrote to the press to explain how the rules of his society explicitly directed missionaries to refrain from appealing to British consuls to "demand the vindication of real or supposed rights." The regulations add: "Under no circumstances may any missionary on his own responsibility make any written appeal to the British or other foreign authorities." The China Inland Mission has been in existence thirty-five years, and in that time has planted one hundred and twenty-five stations in ten of the interior provinces. Its missionaries have gone far beyond the reach of gunboats; yet in all this time only one missionary has lost his life through the violence of the people. On the other hand, British consuls have testified in the most unmistakable terms to the value of the work of the Inland Mission in conciliating the natives, so that they observe a more friendly attitude towards all foreigners. If Lord Salisbury were to apply his cynical analysis to diplomacy in China, and to the seizure of Chinese territory by nominally Christian nations, he would come nearer the exciting cause of the outbreak.

Siberia is no longer to be a penal colony, the synonym of exile and despair. The imperial decree abolishing the former status is not so much a witness to the Czar's humanity as it is a tribute to the railroad and the pioneer. Nothing since the opening of our own Western lands by the Pacific Railways has been comparable to the rapid settlement of the vast Siberian plains by the inrushing farmers who have followed, not the flag, but the iron road. Such colonization and development are Russia's surest pledge of supremacy in the Far East. She advances over wastes to make them productive. What she has done by the Trans-Caucasus Railway, she yet means to do along the whole northern stretch to Vladivostok, and later in Mantchuria. It is not her army nor her fleets which make Russia truly formidable in the Orient, but her traders, her farmers, her missionaries, her civil officials, who swarm in to complete and solidify the conquests of the sword.

Two years ago, Gen. Pelloux succeeded to the embarrassments of the Rudinì Ministry in Italy. It was the time of the so-called bread riots in the great industrial towns. The new Premier faced the grave peril with courage and sagacity, restored the country to order, and entered upon his office with the confidence of the Italian people and the cordial support of the Chamber of Deputies. Yet for a year past, and more, he has struggled vainly against a small but fractious minority, to which he has at length succumbed. The handful of radicals known as the Extreme Left, reinforced from other anti-Ministerial factions, so persistently baffled Pelloux's large majority that, in the general election of June 3, the Premier appealed to the country against the obstructive tactics of the minority, thus making the question of order and discipline in the lower house a national issue. The country returned a sullen answer, the gain of some dozen seats to the Ministry hardly balancing the accession of a score to the turbulent Extreme Left. A significant incident was the defeat of the Speaker, Colombo, in two constituencies. On the second day of the new Parliament, June 18, Pelloux resigned, leaving to Saracco the ungrateful task of forming a new "moderate" Cabinet. Unprincipled obstruction has rarely scored so notably against the most respectable element of a Parliament. Only in the Austrian Reichsrath, where for three years successive premiers have struggled against obstruction, and where the worst racial enmities between German and Czech have arisen, has a like spectacle been seen; and it is doubtful whether the Italian Extreme Left could have pursued their campaign so relentlessly and successfully without the example of a Parliament where violent obstruction had become the *épée de chevet* of either party. Now the country cannot excuse the majority it returns for failing to use the power received from the electors. The people may elect Deputies—they cannot hold the gavel over them.

Not long ago, in an article in *McClure's Magazine* on the Transvaal Republic and its chief, by a writer who claimed personal acquaintance with President Krüger, this statesman was given the character of a blackmailer and a bribe-taker. Some testimony offered in a court of law at Brussels during the past month tends to confirm this estimate of Krüger's character, and also to convict some of his associates of similar charges. The action was brought by the Transvaal Government against the Franco-Belgian Railway Company, which had a contract for building a road in the Transvaal territory. The railway company was accused of fraud in over-charging for the construction of the line. The counsel for the defence affirmed that the company had been blackmailed to an enormous amount by the public authorities of the Transvaal, including Krüger, Gen. Smit, and Commandant Eloff. M. Oppenheim, a leading member of the company, testified that when he was in South Africa he was the victim of a regular system of blackmailing. He spent 600,000 francs in presents, and, believing that he was dealing with people of good faith, he usually asked for no receipts. To Mr. Eloff he handed a check for 100,000 francs, the receipt of which that person acknowledged.

Continuing to give his evidence, M. Oppenheim said that it was repugnant to him to speak of a present of 100,000 francs that he made to President Krüger. He mentioned also numerous presents to members of the Volksraad, although, he observed, these gifts did not prevent the recipients from voting against him. M. Oppenheim declared that if he had not satisfied the blackmailers, no business would have been done. Dr. Leyds, the Transvaal diplomatic agent, was present at the trial as a witness, and was cross-examined with regard to the names of the persons who were alleged to have received presents. He said that a list of those persons had been communicated to him, but he had not read it, and it had been mislaid. M. Giaux, the company's counsel, remarked that it was singular that a diplomatist should not have read a document of such importance. Some interesting questions of law are likely to be raised before the decision is rendered. One is, whether a defendant can plead his own wrongful act (bribery) as an excuse for overcharging for work performed under contract. Another is, whether a plaintiff can recover in a case where his authorized agents have been guilty of extortion and corruption. The question whether the damages, if any, shall be paid to Great Britain as the successor of the Transvaal Republic, may possibly come up for determination also.

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BRYANISM AT KANSAS CITY.

We do not intend to support William J. Bryan for President under any circumstances, but we intend to tell the truth about him and all other candidates, according as we are able to discern the truth. The revival, in an offensive form, of the silver issue in the present campaign is due to the personal efforts and influence of Mr. Bryan. His opinion has been repeatedly expressed that fully a million of the votes cast for him four years ago would be alienated if the money question, which held the foremost place in 1896, were made a subordinate issue now. The million votes referred to are those of Populists and Silver Republicans. That he has greatly overestimated the number of them is manifest from the fact that both Towne and Teller, who may be supposed to represent them fairly well, put no stress on 16 to 1 in their speeches at Kansas City on July 4, but confined themselves to generalities respecting bimetallism. There are Democrats who voted against Bryan in 1896 on account of the money question, who would vote for him now if the issue of 16 to 1 were subordinated to other issues, or if a preference for bimetallism were expressed in general terms. Mr. Bryan will not tolerate either of these changes. He has deliberately thrown over the electoral votes of New York and all of the East in exchange for the doubtful chance of carrying the trans-Missouri States, where silver is not nearly so popular as it was four years ago. Mr. Bryan's wishes prevailed, though by a narrow majority, in the Committee on Resolutions, and so whatever odium attaches to 16 to 1 and its proposed upset of the standard of value, will attach to Mr. Bryan this year. He has armed his opponents with a weapon for which they could have afforded to pay any price.

Of the platform, the first thing to be said is, that the planks which deal with Imperialism are extremely well written. If produced by one hand, it is the hand of a master. It opens with a felicitous reference to the beginnings of our own nationality, and proceeds to show that the idea upon which our institutions rest is in conflict with the idea of our holding other peoples in subjection, and that the two cannot coexist in one and the same nationality and place. This has been the "stock argument" of all who have opposed the annexation of the Philippines, and of all who have condemned the bill for the government of Porto Rico. There is nothing original in it. It is common property now, but for that very reason it strikes the reader with more force than if it were now for the first time applied to current events of great importance. The plank which defines the purpose of the Democratic party in dealing with the Philippines, demands special attention. It is the following:

> "We condemn and denounce the Philippine policy of the present Administration. It has involved the republic in unnecessary war, sacrificed the lives of many of our noblest sons, and placed the United States, previously known and applauded throughout the world as the champion of freedom, in the false and un-American position of crushing with military force the efforts of our former allies to achieve liberty and self-government. The Filipinos cannot be citizens without endangering our civilization; they cannot be subjects without imperilling our form of government; and as we are not willing to surrender our civilization or to convert the republic into an empire, we favor an immediate declaration of the nation's purpose to give to the Filipinos, first, a stable form of government; second, independence; and, third, protection from outside interference, such as has been given for nearly a century to the republics of Central and South America."

This declaration has a ringing sound, but there is one thing lacking. It favors an immediate declaration of our purpose to give the Filipinos, first, a stable form of government; second (which is more than the Republicans promise), independence, etc. This leaves the Government of the United States the sole judge of what constitutes a stable form of government, and also of the time within which independence should be granted. This defect could have been cured by saying "We favor an immediate declaration of the nation's purpose to give the Filipinos independence *as soon as they establish a government of their own.*" That would have been in accord with the American doctrine of self-government. That would have been our Declaration of Independence applied to the Philippine Islands. Anything less than this comes short of our ideals. Of course we should never give the inhabitants of Luzon the government of a Sultan, but if they want such a government for themselves, we ought to allow it and recognize it, just as we have allowed and recognized it in Sulu. "There is one thing better than good government," said Mr. Edwin Burritt Smith at the Chicago conference last October, "and that is self-government"—a sentiment that was fitly applauded, and has been the real keynote of Anti-Imperialism throughout. It has not only the merit of being a great political truth, but the advantage of being a ready answer to every argument based upon expediency that can be advanced by the other side.

Whether this lapse came into the platform by design or by inadvertence, it is a defect which cannot be overlooked. It is necessary to say, however, that the Anti-Imperialist planks of the platform will accomplish much good, even though Mr. Bryan is not elected President. They will put one-half of the people of the United States in a high school to learn the principles of free government, as a class learns a lesson by repetition and recitation. It cannot be affirmed that the Democratic party had any decided opinion on this subject six months ago. It is certain that the party did not, on July 3, regard the question as "the paramount issue in the campaign." Nevertheless, we look to see the Democratic party get an education which it is much in need of, by standing on and defending the Anti-Imperialist planks of its platform. It is not impossible that the Republican party also may profit by the discussion.

One might almost say of Mr. Stevenson's nomination for the Vice-Presidency that he was made the candidate for this office eight years ago without any particular reason, and that he was taken up at Kansas City because he had run once before. His first selection was due to the fact that he seemed the most available man when the friends of Mr. Cleveland wanted to escape having Gov. Gray of Indiana upon the ticket; while his second success came from the natural reaction against the truckling to Populists which had characterized the previous action at Kansas City. In truth, the Illinoisan is one of those colorless men who find it equally easy to support a Cleveland on a sound-money platform, and a Bryan on a 16-to-1 plank. The sole distinction which he ever achieved was as a thorough-going spoilsman under the first Cleveland Administration, when, as First Assistant Postmaster-General, he cut off the heads of fourth-class Republican postmasters at a rate which causes him still to be remembered with affection by "former Dimmycrats," and which was used as a strong argument in his behalf last week. Mr. Stevenson would stand on any platform, but it is highly appropriate that there should not be even so much as a line in favor of civil-service reform in the one on which he tries his luck this time.

KING CONVENTION.

"King Caucus" was the name which, in 1823-24, came to be given in opprobrium to the method of nominating Presidents by Congressional caucus. That King was finally dethroned in 1824. His nominee, Crawford, was contemptuously set aside by the people, "regular" though the nomination was, and the Congressional caucus itself thereafter took its place in the political lumber-room. It fell because it had become too close a corporation. A pushing and jealous democracy would not longer endure the dictation of candidates by a handful of intriguing managers at Washington. A wider consultation of the electorate and a freer expression of real party choice were insisted upon, and took shape in the National-Convention system.

Whether it, in its turn, has not now gone stale, and, having a name to live, is really dead, is a question which presses for answer. Certainly any sober mind, surveying the proceedings at Philadelphia and at Kansas City, cannot help asking if the National Convention has not already become one of those institu-

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tions with which, as Bagehot says, the whole history of civilization is strewn—institutions that were "invaluable at first and deadly afterwards." That such a possibility has hung on the horizon of our own political seers is shown by the confident prediction of Horace Greeley, years ago, that National Conventions would "doubtless in good time travel the same road and encounter the same fate" as the Congressional caucus, upon which, for having abused its power, the people set their heel. And the *Yale Review* for May last, pointing out the disquieting evidence that the National Convention was "sinking into a machine which registers decisions made elsewhere," declared that the crucial question for the American democracy might soon be "whether it can throw off this yoke as it did that of the Congressional caucus seventy-five years ago." This was written before either Convention, though the clank of the machinery of both parties was filling the air.

Now we have the finished product before our eyes; and the opinion of the calmest and most impartial observers, on the spot and at a distance, is that bossism made perfect and delegates made dummies were never before so conspicuously exhibited as at both Philadelphia and Kansas City. It is not simply that foolish things were done—not merely that the machine ground out results fitted to affront the general intelligence. They affronted even the partisan intelligence. The Conventions did not even represent party wishes. With all their air of large party representation, they were the prey of cliques, the helpless victims of sub-committees of committees, themselves made up in most unrepresentative ways. At Philadelphia the sense of restiveness among the delegates, of resentment at being treated like dumb, driven cattle, was perhaps the most marked. "Whom are you for as Vice-President?" "I don't know; I haven't been told yet." That was the kind of cynical and bitter question and answer which passed back and forth. What Hanna calls "organization" had done its perfect work; and the result was a convention in which the signs of life were only galvanic.

Take the matter of the two party platforms. These should represent the consensus of a deliberate majority of the party. What they really represent, in both cases, is hole-and-corner methods and the tyranny of the machine. Everybody knows now how the minority of a minority succeeded in imposing a platform upon the Philadelphia Convention. Not one delegate in ten knew what the document was until he had a chance to denounce it indignantly after it was adopted. Contrast the supineness of 1900 with the watchful jealousy of 1880, when a delegate rose in Convention and compelled the platform committee to add a civil-service reform plank. Delegates were delegates in those days, not lay-figures. And at Kansas City the platform adopted was openly and notoriously in the teeth of the prevailing sentiment of the party. It overrode the demonstrated preference of three-fourths of the Democratic voters. And even in the packed committee the decisive votes were those of delegates from Oklahoma and Hawaii, neither with an electoral vote! Talk about the tail wagging the dog! This is the grin of the Cheshire cat weighing more than the whole animal. This is the bray of a mule, set to pull a load in place of the mule.

Mind, we are not saying these things because we do not like what they did at Philadelphia and at Kansas City. The point we make is that the party convention is fast becoming a Frankenstein in the hands of the party that nominally creates and controls it. The absolute unanimity, the unopposed nominations—does any man believe that these are signs of party vitality? No, they are like the order that reigned in Warsaw, an evidence that all opposition had been ruthlessly crushed. The machine had done its work too deadly well. We think Hanna and Bryan were guilty of a blunder in making things so appallingly unanimous. They ought to have allowed a breath of opposition, so as to keep up the pretence of an open field and a free decision. The veriest simpleton could not fairly assert, looking at the Republican voters instead of at the Republican machine, that Mr. McKinley is their unanimous choice. Mr. Bryan shockingly misrepresents millions of the electors of his party; yet their accredited delegates vote and cheer for him as one man. There could be no clearer proof that the party machine has become the old man of the sea, instead of the obedient servant, of party sentiment. He who has the machine has the party. Who would contest the nomination against the master of so many legions of delegates as McKinley? And Bryan's extraordinary hold on his party, partly a wonderful personal sway as it undoubtedly is, is also partly a result of the way in which he and his followers seized upon the disrupted Democratic machine in 1896, and have since clung to it.

But where is the possibility of reform? What substitute for the National Convention is feasible? Where may we look for

> "—the imperishable change
> That renovates the world"?

We think a beginning of better things may be discerned in the spreading practice in the South of nominating United States Senators and Governors in a general primary election, rather than by conventions or caucuses. Not for delegates, but directly for candidates, do the party voters cast their ballots. The system has worked well, on the whole, and is growing in favor. It is an appeal back to the people again from the machine, allowing the members of the party freely to express their opinion, not as to who should be delegates (to be owned or bought by a boss), but as to who should be the nominee. Imagine the method applied to a national nomination. Does any man suppose that a free Republican primary would have returned McKinley as its unanimous choice and man whom the party delights to honor? How would Bryan have fared under such a test? We know that political conditions in the South are peculiar, and that what works well there cannot always be extended to other parts of the country. But what all can see is that the breath of life has gone out of the old system of Presidential nominations, and that, if it cannot be revivified, directer and surer methods must be found. The new way, if one has to be devised, will surely take the form of a larger and freer *mandat impératif* by the party; and direct voting in the primaries would seem to promise it. At any rate, by one means or another, the hideous oppression of the reign of King Convention, as displayed this year with an unblushing tyranny never before known, must be brought to an end.

A SOCRATIC DIALOGUE.

"I think I got some capacity for cross-examining witnesses, which was very useful to me afterwards, from reading Plato's dialogues and getting familiar with Socrates's method of reducing a sophist *ad absurdum*."—(Senator George F. Hoar in his *Scribner* article on "Harvard College Fifty-eight Years Ago.")

Socrates Redivivus—Well met, Gorgias. I have been anxious to hear you explain, as your friends tell me you can with an unrivalled mastery of the rhetor's art, a passage in your oration to the Ephors which puzzled my poor understanding.

Gorgias Hodiernus—What passage was that, Socrates?

Socrates—The one where you said that it "was due to Mr. Bryan, more than to any other man," that the treaty of Paris was not defeated, or at least amended so as to put the Philippines on the same basis as Cuba.

Gorgias—It is true, Socrates, I made that statement to the Ephors, and by Ammon, the god of Cyrene, I will defend and maintain it in all places.

Socrates—Then you would say that a man who does not defeat an evil deed is more guilty than the man who plans and carries it through by all the means in his power?

Gorgias—What do you mean, Socrates? What I said is clear and certain. If Mr. Bryan had not persuaded the Democratic Ephors, the treaty would have been rejected or amended. Therefore the guilt is on his head.

Socrates—Well, let us follow the argument, Gorgias. Who is the real housebreaker, the man who plots a violent entry for robbery, or the man who fails to eject him?

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Gorgias—It would be the former, Socrates.

Socrates—And you would say the same of political robbers?

Gorgias—I do not know what you mean, Socrates.

Socrates—Well, I will ask you what you would say if a Spartan general should agree with a Persian satrap to corrupt the Lacedæmonian state by introducing Persian customs — whom would you blame, that general or a private citizen who weakly acquiesced in his plot?

Gorgias—The general would be the man, Socrates.

Socrates—That is, you distinguish between the principal and the accessory?

Gorgias—All men do, Socrates.

Socrates—Then, by the dog of Egypt, tell me who was the principal in the matter of the Paris treaty. Was it Mr. Bryan?

Gorgias—No, but he "frustrated" the attempt to defeat it.

Socrates—But President McKinley might have frustrated the treaty itself, might he not? He negotiated it, did he not? When you were opposing its ratification, he was urging it, night and day, was he not?

Gorgias—I cannot deny it.

Socrates—Then, in the name of Zeus and Athene at once, how can you, who denounce the accessory, praise the principal? How can you say that the man who is chiefly responsible for what you describe as an attempt to "change our republic into an empire," is the "best beloved President who ever sat in the chair of Washington"?

Gorgias—But I expressly said that I had never questioned the honesty of purpose of President McKinley.

Socrates—Yet you do question Mr. Bryan's honesty, Gorgias?

Gorgias—How so, Socrates?

Socrates—You said you thought he wanted the treaty ratified so as to "keep the question for an issue in the campaign."

Gorgias—Yes, I said that, Socrates.

Socrates—But how could the deed of an honest and beloved President be an issue in the campaign?

Gorgias—It might seem, nevertheless, bad for the state.

Socrates—Then an honest and beloved man might yet ruin the republic?

Gorgias—That is so, Socrates.

Socrates—A dishonest and hated man might save it.

Gorgias—It would seem so.

Socrates—Then it is better to be right than to be beloved?

Gorgias—Better in a public man, I admit. Mr. Bryan, however, was both wrong and disliked. He was for ratifying the treaty, and that meant a continuation of the war.

Socrates—Yet he said he wanted to end the war, did he not?

Gorgias—He did.

Socrates—And he urged his friends to vote for the joint resolution putting the Philippines on the same footing as Cuba?

Gorgias—Even so, Socrates.

Socrates—And they did so?

Gorgias—They did.

Socrates—You voted for it yourself?

Gorgias—Assuredly, Socrates.

Socrates—And it would have ended the war, if adopted, and prevented the republic from becoming an empire?

Gorgias—I have no doubt of it.

Socrates—Yet McKinley was against it? All his friends among the Ephors voted against it? It was defeated only by the casting-vote of the Vice-President? Are not all these things so?

Gorgias—They are.

Socrates—Then must you not admit that Bryan and his friends wanted to end the war and save the republic, and that McKinley and his friends were really the ones who prolonged the war and threaten now to convert our state into an empire?

Gorgias—No, Socrates, I do not admit it. By Herë, I never will admit that!

Socrates—But why not, if truth and argument compel you?

Gorgias—Because I am a Republican, Socrates.

Socrates—Exactly. I merely wanted to know if it was the truth you were in search of, or an excuse for supporting your party. Well, good-by, Gorgias. Send me word if the entrails indicate that you will be chosen Ephor again.

OUR TRUE CHINESE POLICY.

With the official confirmation of the rumor that the German Minister had been massacred in the streets of Pekin, there was a sharp revival of talk about dismemberment of China. Hot and proud William will take a swift revenge and seize a province or two by way of enforced indemnity. His speech to the German marines on July 2 was a model of threatening. Of course, with such an example, the other Powers would hasten for their share of the prey, and China would be thoroughly cut to pieces and divided. The break-up is going on already "at lightning speed," writes Mr. A. R. Colquhoun in his book 'Overland to China,' just published by the Harpers; and he predicts a speedy and utter extinction of Chinese nationality and government.

Such a glib suggestion of a solution for the intensely difficult Chinese problem, thrust upon a world all unprepared, is both premature and perilous. Caution and a wary feeling our way should be the watch-words of any Chinese policy for the present. The trouble is grievous enough already; it might easily be made worse, however, by rash and inconsiderate treatment. It is at the very beginning of a political disturbance that, as the Italian master of statecraft pointed out, the political physician has his opportunity. The symptoms may be obscure at first, said Macchiavelli, but wise treatment may be effective then which, after the disease has become both more clear and more deadly, would be wholly without avail. Healing measures from the very start should be the motto in every Foreign Office.

Angry threats to "avenge" the slaughter of the German Minister, and of other foreigners in Pekin (if, unhappily, they have fallen victims to mob fury), are most ill-timed and inapplicable. It is like the foolish outcry in England about taking "revenge" for Gordon's death and for Majuba. As John Morley, the alleged atheist, said in the teeth of the Christian University Dons, they had their chairs of moral philosophy, they had a thousand pulpits, to teach that the doctrine of revenge is unchristian and barbarous, yet a Christian country was expected to gloat over a bloody national vengeance! Aside from this moral difficulty, there is the troublesome question, On whom are you going to glut your vengeance? The Chinese Government? First catch it. The people of China? But how many of the 350,000,000 know anything at all about the existing troubles, or have any responsibility whatever for them?

The fact is, we must make up our minds that ordinary remedies and methods will never do. We cannot deal with the Chinese Government or people as we would with any other. We really are confronting, not an organized government or a homogeneous people, but a vast congeries of governments, a huge conglomeration of peoples. It is not a case where a blow on the head will be felt throughout the whole organism. It would be like striking an amœba. In 1860 Lord Elgin ordered, as a measure calculated to strike terror throughout all China, the destruction of the Summer Palace. But the news of the event scarcely reached Pekin, only twelve miles away, and the rest of China never heard of it. It was a pebble dropped into the ocean. An English member of Parliament, Mr. Walton, who travelled far up the Yangtse last February, found whole provinces and even Government officials that had never heard of the Japanese war. Such is the difficulty of taking vengeance on an amorphous nation without a nervous system!

Nor can the Powers plume themselves on the success, thus far, of their stern and warlike attitude towards China. The attack on the Taku forts seems to have been an unnecessary and ill-advised affair. Admiral Kempff was at first covered with reproaches by the press and some hasty public men for having missed the chance to go in with an American ship where such elegant fighting was going on. Later, however, it was evident that he was the only commander present who kept his head, as well as lived

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up to the spirit of his instructions. A little delay and diplomacy might have secured the surrender, or at least the sterilization, of the forts. The rough ultimatum precipitated the conflict. The garrisons simply carried out the orders of their own Government, given in the proclamation issued secretly to all high officials in the empire by the Empress Dowager last November. In it was the following passage:

"This Yamên has received the special commands of her Imperial Majesty the Empress Dowager, and his Imperial Majesty the Emperor, to grant you full power and liberty to resist by force of arms all aggressions upon your several jurisdictions, proclaiming a state of war, if necessary, without first seeking for instructions from Pekin. Finally, your Excellency will be held responsible for any repetition of indecision or too great trustfulness in the declarations of an encroaching enemy, such as happened, for instance, to Gen. Chang Kao-Yuan in Shantung."

The reference here to an "encroaching enemy" looks unmistakably towards Germany and her high-handed seizure of Kiao-Chou in 1897. That such an act of aggression would have aroused a feeling of the bitterest resentment in any European people, every one would concede. But the Chinese were expected not to mind it! We have no means of knowing if German colonial methods in Shantung have been marked by any such brutality in the treatment of the natives as was proved in ghastly detail respecting German possessions in East Africa. But there have been frequent collisions with the people, and "punitive expeditions." Even the Chinese, strange as it may seem, do not like to have their lands taken from them, and their customs and prejudices trampled upon by a war-lord in military boots. It may be only a chance coincidence that it was the German Minister who was pulled off his horse and murdered in Pekin; but certainly his country had taken the straightest course to make the German name hated in North China.

All these things should give us pause. We must not, having now, according to Mr. Hewitt, got a wolf by the ears in the Philippines, impetuously get a dragon by the claw in China. The true line of policy has been laid down and followed, up till now, by Secretary Hay. We must stop at nothing to protect imperilled Americans in China. A just indemnity and guarantees against a recurrence of the outbreak, we may join the Powers in insisting upon. But in it all our aim should be to find and support a true and effective government of China by the Chinese. We have no possible interest in obtaining a slice of Chinese territory; all our interests are against it. Even if all the other Powers fall to grabbing, we should stand aloof. If there is any salvation for China, it must come from within. That there exists an element of the population capable of national regeneration is strongly testified to by the exiled Chinese reformer, Kang Yu. He tells an English friend that "nine-tenths of the people and officials" are of the "Middle Party"—that is, not fierce reactionaries like the Empress, nor headlong reformers, but genuinely interested in the steady and rational development of their country and the introduction of civilized methods. In this party is the sole hope of the intervening Powers. The sooner they leave off talking about dismemberment and set themselves to utilizing native forces for the work of solidifying a truly national government, the better it will be for them and for China.

ANOTHER IRISH CONVENTION.

DUBLIN, June 23, 1900.

A convention has, within the present week, been held here which may have considerable influence upon the personnel of one-eighth of the members of Parliament after the next general election. It may, therefore, not be without interest shortly to consider the circumstances which brought it together and its probable outcome.

Mainly through the energy and enthusiasm of one man—William O'Brien—renewed agrarian agitation, under the banner of the United Irish League, has of late years been establishing and extending itself in the West of Ireland, and has been spreading eastwards and southwards. It has tended again to bring together men long sundered by the "Parnell split." Partly through the influence of this League, partly through common sympathy for the Boers, partly through a glowing realization of the certainty of disaster at the next general election if feuds were maintained — largely, let us hope, through shame at the maintenance of separation on historic grounds between men whose aims and interest were identical—the Irish national parties came together again at the opening of the present session of Parliament. In proportion to the field of interest, greater magnanimity and practical good sense have seldom been shown than in the arrangements then made for union. John Dillon, long the Chairman of the majority, rightly enjoying the confidence of the large majority of the Irish people, absolutely withdrew his candidature so as not to complicate matters. John E. Redmond, theretofore the Chairman of the minority, was unanimously elected Chairman of the reunited party. It was decided to call, at earliest possible date, a convention of the Irish people at large, to cement the union in the country that had been already made in the Parliamentary party, and to agree upon a common platform and common methods of action.

This is the convention that has just been held. It met—several thousand delegates—in the same room where the Volunteers gathered 120 years ago. But how changed the situation! The Volunteers, exclusively Protestant, and belonging mainly to the upper classes, supporting a separate National Parliament; this convention, overwhelmingly Catholic and belonging mainly to the humbler classes, desiring a National Parliament, the idea of which the descendants of the Volunteers now deride and oppose. The session was of two days of five hours each. There was freedom of debate, and the proceedings were orderly. The too often inane interjections by individual voices, and the constant intervention of lengthy and vociferous applause, in all Irish assemblages of the kind, however orderly in an Irish sense, are a serious strain upon the nerves of those whose ideals of what the conduct of such an assembly should be are formed upon different lines. There is more good humor, yet, strange to say, less jocularity, than in similar English gatherings. It was interesting to compare this Convention with the great Home Rule Conference of 1873 (held in the same room) and the Irish Race Convention of 1896. Regarding the first, time has made almost a clean sweep; of the sixty who then spoke, but four were now present. The sons of some who then held a prominent position were now in the forefront. At the Conference of 1873 but about 15 members of Parliament appeared; at that of 1896, 45; now, over 50. That of 1873 more nearly represented all classes in Ireland. There were large landed proprietors, Deputy-Lieutenants of counties, several Protestant clergymen. The Convention of 1896 was attended by over fifty delegates from the United States, Australasia, and the Cape. The number of Catholic clergy in 1873 was limited; they were in large numbers present in 1896, a bishop occupying the chair; here they were much fewer—perhaps sixty. There was now no Protestant clergy, and few prominent Protestants except Mr. Blake. As the years pass over, the Irish movement tends to become more Catholic. The Convention of 1896 was the most striking and hopeful; this more really representative of rural Catholic Ireland. A large number of the delegates were sent up from newly constituted local bodies. The resolutions were in favor of "full national self-government for Ireland"; "abolition of landlordism by means of a universal and compulsory system of purchase"; the division of western grazing lands "on terms of just compensation" into agricultural holdings; the restitution to Ireland, under the agreement made at the Union, of £3,000,000 per annum undue taxation; educational equality between Catholics and Protestants; cottages and allotments for laborers; reform in the system of town rents; abolition of jury packing; the use of Irish manufactures; the preservation where possible of the Irish language. The general constitution of a League to promote the return to Parliament of a united Irish party was then settled; and all wound up with a resolution, enthusiastically received and passed, of sympathy with the Boers.

In so far as many of the desires embodied in some of these resolutions may appear visionary or unsound, it would not be fair to gauge the possible decisions of a Home-Rule Parliament by the general acceptance in Ireland of such views. They are largely the outcome of irresponsibility—she never having to put in practice systems framed by the country itself, or to have to pay directly in large affairs for crude theories, shortcomings, and mistakes. It has been the increasing policy of British statesmen of late years to levy by imperial taxation an amount beyond what is necessary for imperial purposes; and to give it back through the medium of Parliamentary grants for local purposes and particular interests. The burden is not acutely felt by any district or class, the idea is fostered that imperial funds are inexhaustible, and conceptions of individual responsibility and self-reliance tend to be broken down.

Nor must sympathy with the present ene-

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mies of the United Kingdom be taken as premonitive of the spirit likely to animate an Irish Parliament for local affairs. It is more probable that such an assembly would before very long display the same spirit as the colonies. I have, indeed, heard Irishmen say, since the commencement of the present war, that the action of the colonies in blindly supporting wrong in the supposed interest of the Empire, somewhat reconciled them to the absence of Home Rule, because, under Home Rule, Ireland would be likely to do the same. Home Rule would certainly tend to make Ireland one in sympathy with the Empire; but her history and traditions are so different that it is improbable she would be so blindly influenced as are the colonies.

This convention is not likely, as I have said, to be without considerable influence. Concerning Home Rule it is not easy to predicate. It is to be remarked that the acceptance of Home Rule is more and more being made to imply the acceptance of other popular desires. The Convention of 1873 dealt only with Home Rule. The movement then inaugurated was moribund when Davitt and Parnell yoked land reform thereto and carried it so near success. At the time of the Parnell split in 1890, a single Home Rule plank had been returned to. The moment that catastrophe occurred, both parties strove to attract followers on other grounds. The Convention of 1896 covered nearly, though not so definitely, as much ground as the present. It is difficult to judge to what degree Home Rule may be but a pious opinion, the other claims those which really come home to the hearts of the people in Ireland. The belief of Irish Nationalists sixty years ago was that every reform granted in Ireland would strengthen and increase her desire for Home Rule, and her means for advancing it. This does not appear to be so. Each great reform has been effected largely through the enthusiasm of its being yoked with a national demand. But, when accomplished, the special adherents, those who most directly benefited by the change, have rather retired satisfied to their tents. This tendency is nowhere more observable than in the Catholic Church and in the upper grades of Catholic society. A cause cannot be said really to prosper, adherents to which can be attracted only by the putting forward of a number of questions, the settlement of which would all be included in the main issue. If the desire for Home Rule is genuine, every other question should make way for it. Thousands believe in Home Rule who cannot accept these additions to the programme. Others would be found willing to assist in advancing many of these desires if Home Rule were not joined to them.

The long simmering of this question without steady, continuous, vigorous action, has an unfortunate influence on Irish affairs and Irish prosperity. A large proportion of the Irish people indubitably desire Home Rule. The question is, whether they desire it to the extent of sacrificing and spending for its attainment; and unless they show that they desire it to that degree, it will be impossible for them to retain the sympathy of their friends at home and abroad. I have, I believe, before noted in your columns that, at the local Government elections, while many opponents of Home Rule were accepted by popular constituencies, none "unsound" on Catholic and Socialistic questions were returned; and that many old and tried Protestant Home Rulers (who, as exponents of genuine Home Rule feeling, it would have been of prime importance to send forward) were rejected for less qualified men who more really represented sectional feeling. A significant situation had in this regard before these elections come about in Belfast. A change in the law for the first time gave a majority in certain wards to what had theretofore been known as the National Home Rule party. The Catholic Bishop stepped in and insisted that candidates should be chosen on Catholic, not national, grounds. In the face of vigorous protest he carried his point, and Protestants theretofore excluded from office because of their Home Rule opinions found themselves doubly excluded because of their religion. This, however, is not the spirit generally shown throughout Ireland.

Those most responsible for the advancement of Home Rule express themselves satisfied with the outcome of this convention. A very few years must now decide whether or not a burning desire exists on the part of the Irish people for a radical change in the relations between the countries—whether the apathy of late years has arisen only because of party differences, or whether it may not be due to changes in the thoughts, feelings, and tendencies of Irish society. One possible disintegrating element cannot be left out of account. Mr. Healy is, in a certain sense, one of the ablest Irish politicians. He has an important following in and out of Parliament. In the differences and discussions of the last few years it has always somehow occurred that he has in the end been found in opposition to the majority of the party to which he appears to have given his adhesion. And it has happened that those whom he has considered it his duty most to discredit, and, where possible, drive out of politics, are those who, to the majority of his countrymen, appear most useful, earnest, and devoted in the cause of home rule. After giving full adhesion to a reunited party a few months ago, he and his are now setting themselves bitterly in opposition to the work of this convention, the outcome of the deliberations of the said party. There is no legal justification for saying that his views have changed concerning the desirability of the continuance of a movement for Home Rule. It is, however, incontrovertible that, if a man desired the destruction of such movement, he could not better set himself about it; and there can be little doubt that he is receiving the support of a large number who do not desire openly to admit they are tired of the agitation.

Irishmen are deplorably prone blindly to follow those in whom they have once placed their trust, to abnegate their reason, to swallow wholesale statements without proof, to continue to believe, if they so desire, what has been over and over again proved to be untrue. This may be partly owing to the tribal system having prevailed over most of the country until within the last three hundred years. Until the recent remarkable display of similar characteristics in the English people in reference to the Transvaal war, it might have been supposed by some to arise from adherence to a religion that makes such large demands on faith and imagination. There is one consideration forcibly impressed upon many by the course of Irish affairs—the greater difficulties in the assertion of political desires, in the path of a people devotedly attached to spiritual leaders acting under influences outside their country, which mainly consider the prestige and advancement of a world-wide church, than those in the way of people the government of whose churches is centred in their own country. D. B.

A LEXICOGRAPHER ON LEXICOGRAPHY.

OXFORD, June 22, 1900.

This year's Romanes lecture was given today, not by any far-fetched savant unfamiliar to Oxford, but by the indefatigable Dr. James A. H. Murray, whose name and work have done and are still doing so much to centre the interest of all students of English in Oxford. Appropriately indeed he chose for his subject "The Evolution of English Lexicography."

He began by humorously complaining of persons who speak of 'The Dictionary' as of 'The Bible,' or of 'The Psalms,' and who, "if pressed as to the authorship of these works, would certainly say that 'The Psalms' were composed by David and 'The Dictionary' by Dr. Johnson." Against these thoughtless people he maintained that the English Dictionary, like the English Constitution, was the creation of no one man, but a growth that had slowly developed itself through the ages. Its beginnings were "neither Dictionaries nor English," but Latin glosses of the seventh and eighth centuries of our era. These explanations of the meanings of difficult words were written between the lines of old Latin MSS., sometimes giving a more familiar Latin equivalent, but sometimes also giving a vernacular English definition or translation. After a time these glosses were copied out into glossaries. Soon came in, among clerics of Teutonic speech, the habit of making vocabularies to facilitate the learning of Latin—the vocabulary being a list of Latin words with their vernacular equivalents. Vocabularies and glossaries made in connection with special books were finally fused together into very bulky documents. As these grew longer, the need of alphabetical arrangement became imperative. Our full-fledged plan of alphabetical order, however, was not achieved in a day. The first step was to bring together all the words having the same first letter. A second step so far improved upon this first-letter order as to rearrange the words beginning with A, B, and C, alphabetizing them according to the second letter.

The "Leiden Glossary," well known to special students, represents the wholly unalphabetical stage of arrangement, and was described by Dr. Murray as "a collection of smaller glossaries, or rather sets of glosses, each set entered under the name of the treatise from which it was extracted, the words in each being left in the order in which they happened to come to the treatise or work." The "Épinal Glossary," using largely the materials of its predecessor, is arranged in first-letter order. The third stage is represented by the "Corpus Glossary," so called from Corpus Christi College, Cambridge, which is in second-letter order. These three glossaries date back to the early eighth century and beyond, while there is one glossary in the British Museum (Harleian 3,376), belonging to the tenth century, of

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which Dr. Murray spoke as being arranged in third-letter order. So far and no further did the systematization of early English word-lists go. Nor were these lists, the earliest of which must have been begun between 600 and 700 A. D. (not long after the introduction of Christianity in Kent), prevailingly lists of Old English words until the Corpus Glossary and its successors were compiled. These tended to become a Latin dictionary for the use of Englishmen.

"The Normans," said Dr. Murray, "were about as far behind the people whom they conquered as the Romans were when they made themselves masters of Greece." Hence English lexicography stood still for more than 300 years after the Conquest, which overthrew Old English learning and literary culture, and abolished nearly all its poetical, philosophical, scientific, and artistic vocabulary. Professor Wülcker's edition of Thomas Wright's collection of early word-lists shows only two meagre vocabularies between 1066 and 1400, and of these one is but an echo of the earlier literary age of Alfred and Aelfric, while the other is a meagre list of plant-names. With the end of the fourteenth century, however, English lexicography reflects the return of English ascendancy, and we have six important vocabularies of the fifteenth century, prepared chiefly for helping boys to learn Latin. Notable among these was the 'Promptuarium Parvulorum,' of Brother Galfridus, Englished by Dr. Murray as "The Children's Storeroom or Repository."

With the renascence of ancient learning came, during the sixteenth century, many important Latin-English and English-Latin vocabularies, notably the Dictionary of Thomas Elyot, Knight, "the first work, so far as I know," said Dr. Murray, "which took to itself in English what was destined to be the famous name of *Dictionary*." After curious details as to quaint alternative names current in Elyot's day, such as Abecedarium, Glossographia, World of Words, Bibliotheca, and Gazophylacium, Dr. Murray spoke of the lexicographical activities of Thomas Cooper, "Schole-Maister of Maudlens, Oxford," the son of an Oxford tradesman, who became Dean of Christ Church and Vice-Chancellor, and of the 'Vulgaria' of William Horman, printed by Pynson in 1519. He also mentioned Howlet's 'Abecedarium' (1552), and the 'Alvearie' of John Baret (1573), "one of the most quaint and charming of all the early Dictionaries," and of the 'Manipulus Vocabulorum,' or English Riming Dictionary, of Peter Levins (1570).

A new departure had been made meanwhile in 1521, when Alexander Barclay's 'Introductory to write & to pronounce Frenche' was printed, with a vocabulary by Robert Coplande. For Henry VIII.'s sister Mary was written Palgrave's 'Esclaircissement de la Langue Françoyse,' published in 1530. This last is "the earliest Dictionary of a modern language, in French as well as in English." Similar publications for Spanish and Italian were then mentioned by Dr. Murray —a Spanish one in 1599 by Richard Percival, Gent, and "resolute John Florio's 'World of Words' (1611)"; nor did he forget the second Dictionary of English and another modern tongue (Welsh), "by me John Waley, 1547." Last, but not least, came Randall Cotgrave's famous French-English Dictionary, published in the same year (1611) with Florio's Italian-English work.

After a tribute to the racy English vocabulary of Florio and Cotgrave, the lecturer noted the chronological coincidence of their publications with the promulgation of King James's version of the Bible, and then turned to the first signs of a recognition among Englishmen that they could want a dictionary to help them to the knowledge and correct use of their own language. This he detected in "a modest octavo of 120 pages, 5½ by 3½, calling itself the *Table Alphabeticall of Hard Words*," by Robert Cawdrey (1604), a schoolmaster. A similar work appeared in 1616, and finally in 1623 appeared 'The English Dictionarie,' by "H. C. Gent"—*i. e.*, Henry Cockeram. Dr. Murray here entered into the humors of this most marvellous of vocabularies, wherein *adcorporated* means married, *bubulcitate* is explained as 'to cry like a cowboy'; and quoted in full its edifying account of the Crocodile. Of similar use was Thomas Blount's less entertaining Dictionary of hard words (1656), which went through many editions down to 1707. Then the lecturer, after interesting reference to the needs of women as having prompted the publication of several of these earliest English dictionaries, and after a generous tribute to the part played by women in our own day in the establishment of English study on a sound and secure basis, passed in rapid review various successive dictionaries of hard words, including the 'New World of Words' (in which Edward Phillips, a nephew of John Milton, so serenely helped himself out of Thomas Blount's stores), and fixed his attention upon the mathematician, John Kersey, who edited the last and posthumous issue of Phillips's work.

This same John Kersey ended by throwing Phillips's materials into another form, a 'General English Dictionary,' of which three editions appeared before 1721, and almost stumbled upon the idea that an English Dictionary should contain all English words and not simply "hard words." But this further step in the evolution of the modern dictionary was still to be made. Nathaniel Bailey, the man who made it, was, said Dr. Murray, "one of the most deserving in the annals of English Lexicography." His great work was his 'Universal Etymological English Dictionary' (1721); and though for us his fame has been eclipsed by that of Dr. Johnson, who is to us *par excellence* the eighteenth-century lexicographer, yet, said Dr. Murray, "down beyond the middle of that century, and to the man in the street much later, by far the best-known name in connection with dictionaries was that of Nathaniel Bailey." When he died (1742), the tenth edition was in the press, and successive editions were called for every two years until the end of the century.

Bailey furthermore brought out in 1730 his folio dictionary, which, according to Sir John Hawkins, formed the working basis of Dr. Johnson. Here Dr. Murray touched upon the peculiar genius of the age of Queen Anne, and spoke of the prevalent fear of decay in the language which resulted in a general desire "to fix" it by means of a Standard Dictionary after the fashion set in Italy by the Accademia della Crusca, and in France by the Académie Française. Johnson's Dictionary was the culmination of this general movement in England. Its special new feature, contributed to the evolution of the modern dictionary, was "the illustration of the use of each word by a selection of literary quotations, and the more delicate appreciation and discrimination of senses which this involved and rendered possible." Only where he had no quotations did Johnson insert words from Bailey's folio or other sources with "Dict." as the authority. Here followed a most generous and discriminating appreciation of Johnson's merits, and a lucid description of his method, as well as a passing mention of some of his errors, *e. g.*, in dealing with the words *coco* and *cocoa*, and with the word *dispatch*.

Dr. Murray's final verdict pronounces Johnson's Dictionary "a marvellous piece of work to accomplish in eight and a half years," and declares it to be quite certain "that, if all the quotations had had to be verified and furnished with exact references, a much longer time, or the employment of much more collaboration, would have been necessary." To this direct judgment, great point was added when the lecturer subjoined the further statement that, "with much antecedent preparation, with much skilled coöperation, and with strenuous effort, it took more than nine years to produce the first three letters of the alphabet of the Oxford New English Dictionary."

Johnson thus raised English lexicography to an altogether higher level. "In his hands," said Dr. Murray, with pardonable enthusiasm, "it became a department of literature." The briefest suggestion of the closing ten minutes of his lecture must suffice. Bailey and Johnson indicated the stress-accent; Kenrick and Walker brought in the careful indication of pronunciation—told what was the living word apart from its written symbol. In the closing century came Noah Webster and Charles Richardson. Of Webster, the lecturer spoke with eloquent appreciation; "Webster was a great man, a born definer of words; he was fired with the idea that America ought to have a dictionary of its own form of English, independent of British usage, and he produced a work of great originality and value." After a merited word of reprehension touching Webster's etymological vagaries, corrected in later editions, Dr. Murray pronounced the last edition of Webster, the International, "perhaps the best of one-volume dictionaries." Of Richardson also the lecturer spoke admiringly, and then gave a summary of the undertaking at the head of which he now stands, the 'New English Dictionary.' Not unnaturally, Dr. Murray effaced himself in this sketch, which began with the late Dean Trench's account of "Some Deficiencies in Existing English Dictionaries," addressed half a century ago to the London Philological Society.

Those of us who have followed the fortunes of the 'New English Dictionary' since and before the expenses of it were undertaken by the Clarendon Press, which ultimately means by the University of Oxford, are able to read between the lines of Dr. Murray's too modest account of this matter, and to admire the clearness of vision and tenacity of purpose exemplified in our great lexicographer's high-minded devotion to a scientific ideal. Large though our debt is to Dean Trench and to the Philological Society, it is larger still to Dr. Murray. Nor is it fair, in summing up, to forget the University of Oxford, which will certainly stand out in the eyes of all English-speaking peoples as a great institution of learning which is seriously crippled in all its branches, and will be so

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for the space of two generations, in order that the world of English speech may be dowered with a 'New English Dictionary,' containing the minutest record that science and unintermitting labor can achieve of all the facts concerning every word in the whole English language, past and present.

LOUIS DYER.

THE PARIS EXPOSITION.—III.

THE FRENCH FINE-ARTS SECTION.—II.

PARIS, June, 1900.

Whatever the Romantic Revival may mean to us, to its brave young leaders it meant, above all, the breaking away from the teaching of the schools and the cult of their own individuality. But, as I have said, nothing in their work, as you see it in the Exposition, strikes you more than the fact that few among them possessed any special personality to cultivate, and that, despite their protests, tradition still lingered. There is but a suggestion of individuality in Delacroix, none whatever in Célestin-Nanteuil, Devéria, Roqueplan, or the other young heroes of the Cénacle. Géricault died too young to fulfil the promise he gave, and Daumier, after all, devoted himself chiefly to black-and-white. Even in Corot, the new study of values does not quite destroy the old respect for Claude; and, if the legs and trousers of Millet's "Wood-Sawyers" caused consternation in the Paris studios, the picture now seems to us more in sympathy with the sober landscapes of the past than with the realistic studies and brilliant impressions that came after. Courbet, it has been said, was swept forward on the very crest of the wave of Realism. But Manet was practically the first to succeed in going direct to Nature, and to emancipate himself entirely from the leading-strings of tradition. He is the most legitimate outcome of Romanticism—that is, as its leaders understood it—though he was not born until the heat of the battle was over, and did not exhibit until, as a movement, it was at an end. His work, as you come to it in chronological order, is as startling as Géricault's among the Classical *machines*, and it is easy to understand the outcry it raised thirty years ago, when the best that Gautier could say for it was that it stimulated curiosity, and that, if Manet would only take the trouble, he might be a good painter.

As if to make up for the two International Exhibitions (1867 and 1878) when no place was found for him, as many as thirteen of his pictures are now included, almost filling one gallery. They have been chosen so as to give an excellent idea of his methods at different periods of his career, from the "Déjuener sur l'herbe" and the "Combat de Taureaux," when he was still influenced by Spain and Velasquez, to the outdoor subjects painted after 1870, when he had begun his *plein-air* experiments and the practice of his *peinture claire*. There are characteristic portraits: the Marcellin Desboutins, Madame Gonzales; and "Déjeuner dans l'atelier"; there is a sea piece, "Boulogne, sortie du port"; there are studies of asparagus and peonies, technical miracles worked by the man of all others, perhaps, who could intoxicate himself with paint for its own sake; there is one, at least, of those uncompromising renderings of a vulgar subject, "Un Bar aux Folies-Bergères," in which he triumphs by his beautiful painting of ugly detail. But of all these things, it is probably by the famous "Déjeuner sur l'herbe" that his reputation is assured. This is the picture that hung in the Salon des Refusés of 1863 or 1864, with Whistler, Bracquemond, Harpignies, and Legros. It belongs to much the same period as the "Olympe" of the Luxembourg—it is interesting to find water-color studies for both down stairs—and has the same fine qualities. It is masterly in the treatment of the nude in the figure of the model; the splendor of the blacks in the coats of the men who sit with her under the trees, and their contrast with the flesh tint; the exquisite detail, here—instead of the bunch of flowers, a basket with fruit and rolls scattered over the grass; the cool green of the wood; the distant stream, and the woman, half-dressed, wading through it. In this, Manet was painting a picture. In so many of his later canvases, he was but making experiments, brilliant, without doubt, and of enormous interest. But the perfect work of art is something more than experimental.

In the little group who owed their immediate inspiration to Manet, the experiment, it seems to me, becomes still more obvious; more so, curiously, in their later than in their earlier canvases. There is a room of Monets, Sisleys, Pisarros, and Renoirs; also examples of Cézanne and Mme. Morisot; though nothing by the most extreme of the group, Anquetin and Signac. As in the Caillebotte room at the Louvre, these impressions—it is convenient to use Monet's now accepted word for them—do not improve when shown in numbers together. The faults, not the beauties, are emphasized. From their theories of brush work, of the division of colors and tones on their canvas, amusing and fresh in the beginning, these painters developed mannerisms that are irritating. Take M. Claude Monet as an example, for, unquestionably, he is the most accomplished and distinguished of them all. In his first pictures, whatever his methods, he did give the effect he wanted; he did seize the impression of the moment and perpetuate it on his canvas, so successfully that you see only the loveliness of the passing train enveloped in its clouds of smoke, or the stretch of quiet, blue river in sunlight, or the silvery trees on a lakeside, or whatever it may be, without stopping to ask how the thing is done or what are his methods. But gradually his technical devices seem to have absorbed his attention until you cannot see the picture for the dots of color, and a landscape is transformed into a dazzling mosaic of tints from which, at the Exposition, at all events, you never get far enough away to discover a definite pattern or design. And I think, after the Corots and Daubignys, the Rousseaus and Troyons down stairs, you cannot but be conscious of the indifference of all these men to beauty. They accept Nature as she is wherever they happen to be brought face to face with her. If tree forms are not graceful, if lines are awkward, the fault is Nature's and not theirs; they wash their hands of the responsibility. Nature, as we have been told, is usually wrong, and many of their pictures seem but a bald statement of her indiscretions. It is the merest chance when a beautiful subject or composition preoccupies them.

Impressionism made such a noise in its day, it excited such heated controversy, such violent partisanship, and still more violent enmity, that one is apt, as in the case of Pre-Raphaelitism in England, to exaggerate its importance and the sphere of its influence. It seems to one now as if, thirty years ago, in France, the painter who was not an Impressionist simply did not exist; as if the new theories and methods exhausted all that was original and individual in the then younger generation. But it is the merit of a retrospective exhibition that it helps one to see things in their true proportions, their true relations. The fact is, that many artists as original and vigorous as Manet and Monet were seeking their artistic salvation on entirely different lines, and that Impressionism was but one—and not the most influential—of many forces at work in the schools and studios. In the very gallery with the Manets are portraits by M. Fantin-Latour—among them, a wonderful group of black-coated men gathered round the end of a dinner-table, in a gray room, almost Whistlerian—that have much of the feeling and dignity and solemnity of the old Dutch masters; for, at that time, Fantin had not devoted himself to flowers and nymphs and goddesses in mystic woods. There are two pictures—his finest, "L'Ex-Voto," of an earlier date from the Dijon Museum—by M. Legros, that show him also busy developing his individuality, not by evolving new theories, but by studying old masters. There are designs by Gustave Moreau and Puvis de Chavannes that explain how far Impressionism was from engrossing all artistic energies; though it must be confessed that the "Salomé," the "Vénus," and the others by Moreau, with their overloaded detail, their artificial mysticism, their affectations, hardly seem more genuine than the Rosicrucian romancing of Sar Péladan, and have little charm of color or line or composition to redeem them, while the examples of Puvis, if they do include a sketch for one of the Amiens series, fail to give an adequate idea of the distinction and dignity of his decorations. There are several pastels, if only two paintings, by Degas, the incomparable draughtsman, and, for sake of contrast, the essays in Realism of Bastien-Lepage, once the idol of the schools. There are landscapes by Cazin and Billotte, who have gone calmly upon their way as if controversy had never raged over the decomposition of tone and the use of complementary colors; and landscapes by Harpignies and Français, who never swerved from the principles of Romanticism. There are pictures by Fromentin, as independent in his painting as in his criticism; brilliant sketches by Henri Regnault to fill one with regret for the life's task unfinished; portraits by Baudry; academic studies of the nude by Falguière, who, though one had forgotten it, could paint; characteristic work of Meissonier, Hervier, Couture, Manet's master—it is not possible to go through the entire list. And after this there are so many things by men who exhibit as well in the Decennial Section that the two exhibitions cannot be separated. They overlap each other so completely that, but for the numbering of the galleries, you might not know where the one ended and the other began. Indeed, it would have been almost better to exclude living painters from

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the Centennial Collection and so avoid confusion.

The contemporary section is necessarily nothing more nor less than a reunion of the two Salons. Here are the men for whom you have been accustomed to look in each—M. Harpignies and M. Pointelin, M. Fantin-Latour and M. Henner in the Champs-Élysées; M. Cazin, M. Carrière, and M. Besnard, M. Adam-Jean and M. Cottet, M. Simon and M. Billotte, M. Lhermitte and M. Raffaëlli, and a dozen more in the Champ-de-Mars; though the absence of the foreigner from their midst is a loss. Here you find the old familiar banalities of Bouguereau, the portraits of Bonnat, which the Centennial collection convinces you have not grown more refined with time; and here the amusing portraits by Gandara, the Dutch-like studies of still-life and the sheen of metal by Bail. As a rule, the pictures are those already exhibited and long since discussed and classified; the sensations of ten years—the crimson horses of Besnard, the religious naturalism of Béraud, the vague crucifixion and vaguer theatre of Carrière, the wrestlers of Simon, the decorative dreams of Aman-Jean, and so on through an inexhaustible catalogue. They fill gallery after gallery in bewildering numbers, for the French artists have reserved for themselves as much space as they have spared for all other countries together. It is simply out of the question, therefore, to speak of the pictures separately or at length. All that can be done in an article of this kind is to endeavor to give some idea of general tendencies and characteristics. I can but speak from personal experience.

As I wandered through the interminable succession of galleries, I found myself marvelling at the state of quiescence into which art seems to have fallen in France after almost a century of "storm and stress." There are no signs of new movements, no daring departures, no gay proclamations of rebellion. I know it is the object of the Exposition to show what has already been accomplished, rather than to bring forward the younger men who may accomplish much in the future. It is the same in every other section; only the artist who has arrived is given a place. But ten years can see many changes and innovations; think what was done in the thirties and in the seventies! This last decade, however, appears to have been one of rest, much needed rest. The men of note in the Decennial collection, who do not figure in the Centennial, are few: M. Aman-Jean, M. Simon, M. Cottet, M. Ménard are the artists who occur to me at once, and, delightful as their work often is, they have had no influence on their generation. Whatever activity there has been during the last ten years has led really to reaction. It is astonishing to see how ephemeral has been the reign of impressionism. I was reading the other day a panegyric of Manet, in which it was declared that the artist, young or old, who had not been affected by his doctrines was the exception. But look around these galleries. Certainly a great deal has been learned from impressionism; every serious artistic movement, or even revolt, must have something to teach. And, certainly too, there are men like Besnard and Roll and Henri Martin and Eliot who, each after his own fashion, and within limits, have accepted the new creed preached by Manet and his disciples. But upon the work of the great majority, impressionism has left not a trace.

These are the negative tendencies from which there is no escape. But one very positive fact confronts you as persistently at every step—the immense technical knowledge and skill of the French painter. No one ever has mastered so thoroughly the grammars of art, though he may not, and usually has not, anything in particular to say, any message of his own to deliver to the world. I have stood appalled before some of the big *machines*, so common always in the two Salons, with their evidence of the painter's learning, his technical power, his amazing physical energy and endurance. In the Centennial collection, Lhermitte, whose strength is apt to be overlooked nowadays, and Carolus-Duran, whose huge "Assassiné" of 1866 accounts for the beginning of his reputation in the schools, are perhaps the two most astonishing. After that, it would be almost easier to say who does not overwhelm you with his ability to cover a gigantic stretch of canvas. One room in particular appeared to me typical of the attainments now in vogue, viz., the large room where M. Benjamin-Constant's design of the "Entry of Urban II. into Toulouse," the town for which it is destined, fills a centre, and is flanked on either side by the big *arrangements of the nude en plein-air* by M. Gervais, and the clever portraits of M. Blanche, and the brilliant studies of light by M. Gaston Latouche; these, in their turn, faced by the colossal performances of M. Tattegrain and M. Quentin. Or, there is a group of galleries where Roybet, and Rochegrosse, and Detaille, and Gervex, and Jean Paul Laurens, and Henri Martin, and Montenard, and Lefebvre, and Boutet de Monvel, and Dubufe follow each other in an amazing rapidity—as if to carry out a motive historical, or mystical, or illustrative, on such a scale were a mere everyday task. I do not say that the result is invariably a masterpiece; usually it is not; and, anyway, it cannot fairly be judged until the design is seen in the place on the walls and in the light for which it was intended. But I do say that the skill with which canvases of this class are turned out is a tribute to the technical traditions honored nowhere so sincerely as in France, and to the thoroughness of the schools to which the whole world now throngs. When the new genius does arise, it will be his own fault if he does not set out upon his career with a sound technical basis for his most imaginative or emotional flights. At times, fine technique is not the sole merit. M. Dagnan-Bouveret's "Last Supper" is placed at the end of a series of galleries, where all that is most theatrical in it becomes doubly conspicuous, where all that is most artificial in its scheme of illumination seems more pronounced than when I saw it first at the Champ-de-Mars. And yet, here, it was less easy than at the new Salon, or when it appeared swathed in draperies in a London gallery, to deny the sincerity, the solemnity, that underlies the too obvious dramatic intention of its contrasts of light and shadow. And so it was with M. Cottet's sombre Breton Supper and brilliant Procession in the adjoining room. There is the same facility, but they are the work not only of the able painter who has a commission to fulfil or his mark to make in an exhibition, but of the artist who feels the beauty, the dignity of his subject, and strives his utmost to give it worthy expression. If he fails, there is more interest in his failure than in the success of the astonishingly clever manufacturer of the Salon *machine*.

I regret the more I have not space to go into detail, since I have left so much unsaid that I should like to have said. But I think I have explained the general character of the French Section in the Palais des Beaux-Arts, when I add that it confirmed me in the conclusions drawn from the Salons of recent years that, while ability is the rule in France at the end of the century, originality is the exception. To what purpose, then, it may be asked, the agitation, the revolts, the rebellions, the revivals, the unceasing strivings of a hundred years? To what good the struggle of Romanticism, of Realism, of Impressionism, and of all the other isms that have followed each other with the generations? You will have the answer if you go back, as I did, from the modern to the earlier room hung with the brown frigidities of David and his disciples. There may be stagnation, even decadence, for an interval, but, on the whole, the century has been one of development, not of retrogression. N. N.

Correspondence.

INDIAN SONG.

To the Editor of The Nation:

Sir: In a review of 'Indian Story and Song from North America,' published in your issue of June 7, the writer states: "No Indian ever uttered sentences like these: 'The sky was clear. The grass and wild flowers waved in the breeze that rose as the sun threw its first beams over the earth. Birds of all kinds vied with each other as they sang their joy on that beautiful morning.'" This misunderstanding of the Indian on the part of my critic I beg you will kindly allow me space to correct.

Among the Pawnee, from whom the above quotation is made, as well as among other tribes which I have studied in the field for the past twenty years, "The sky was clear" (or "is clear") is used as a symbolic expression as well as a statement of fact, and not infrequently occurs in religious rituals. The next sentence of the quotation is also symbolic as well as actual. The rituals tell that the wind gave breath to man, and is the breath of the gods. The breeze, that every early riser has noticed, which comes with the daybreak, can be explained by the meteorologist one way; to the Indian it is the breath of the gods bringing (or giving) new life to the new day. The rituals also teach that the first beams of the sun carry a peculiar power to whatever they touch. In the sacred ceremonies it is to these first rays that the pipe is offered to the east. The movements of the man who presents the pipe are with the body bent forward and the eyes fixed as on a low horizon line. The next sentence of the quoted passage speaks of the vying of birds. Contests between birds in song and strength of wing are the subject of many an Indian folk-tale. All these native beliefs and fancies are recalled in the "Story of the Wren," from which the sentences are cited—a story that belongs to a religious rite, and which is told by the priest to the initiated in order

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to inculcate certain ethical teachings. In like manner, did space permit, could be explained every figure of speech and each native fancy used in the stories given in the little book.

An Indian language lends itself to picture-making with a wealth of detail that almost defies translation into our more staid English speech. A single word will call up a scene, or describe an act, which, to give with equal force in English, would require a sentence, or even more than one. The Indian's mental attitude toward nature and his social surroundings is reflected in his language, his customs, and his cults. This attitude is so unlike our own that it has led, and still leads, to many misunderstandings between the two races.

A word as to the presentation of the music in the book. For economical reasons the aria was not printed upon a separate staff, but, as is stated in the preface, "the melodies are exactly as sung by the Indian." The accuracy of the published transcription has been tested by competent musicians by comparison with the graphophone records taken from the Indians themselves. The melody, as is generally the case in written music, is the upper line of notes in the treble staff. Any one can play or sing this aria, leaving the harmony out, if he chooses to do so. An aria unsupported by chords is not intelligible to the general reader, whose pleasure and information were in mind while preparing this book. There is another reason for publishing the songs as they appear, and that is, that the Indians themselves prefer the simple accompaniment as given, when the songs are made objective by being played upon an instrument—a curious and interesting fact, since the Indians, as stated in the book, always sing in unison.—Yours respectfully,

ALICE C. FLETCHER.

PEABODY MUSEUM, CAMBRIDGE, MASS., June 25, 1900.

ROMAN EXTORTION.

TO THE EDITOR OF THE NATION:

SIR: In the interest of the intelligent and educated travelling public, annually spending money freely in Rome, I write to protest against a form of annoyance which has recently taken on more serious proportions than ever. Years ago, when visiting the Vatican, it was understood that at various barriers were stationed liveried menials who had to be paid *pour enfoncer une porte ouverte;* and to this custom, particularly as the collection was really a private one, the traveller commonly acceded with more or less grace. But to-day, in such *public* collections as the Museo Nazionale delle Terme, and still more markedly in the Museo Kircheriano, it has become almost impossible to obtain a moment of quiet for thought and study—even after paying the regulation entrance fee. The stranger, particularly if he be alone and happens to have deliberately chosen, for his own purposes, an hour when few visitors are likely to be present, is simply dogged from room to room by a *custode* in creaky boots; this under the pretence of seeing that objects under glass are not handled, or that the student shall not adopt the prevalent Italian practice of using the floor, as Thackeray said, for an "instrumentoon." Three days ago, at the Museo Nazionale, a party of perfectly competent American travellers were so persecuted in this manner that one of them offered the tormentor a franc to hold his tongue and stand still; and the offer was accepted.

To mere remonstrances the invariable answer is, "Ordinato dal Ministero." Now it cannot be that any department of the public service should decree the watching and harassing of a solitary stranger as though he were a potential thief. The more obvious explanation is that these servants simply lie in wait for the *forestiere*, and, in spite of the still more formal regulation, "Sono vietate le mancie" ("Tips forbidden"), occupy their idleness and ingenuity in devising schemes to tap him. A favorite device consists in keeping exact step with the visitor. The latter moves two paces, the *custode* takes two. The stranger moves a quarter circle round a show-case, and the other radius follows with military precision. If the student sits down for a moment to consult an authority, the heavy-footed guardian tramps noisily up and down till all possibility of concentrated thought has vanished. It might be well for the authorities to employ only deaf-mutes, shod with felt. Fortunately, the two museums on the Campidoglio, the Vatican galleries, the Accademia S. Luca, and most of the private collections are free from this nuisance. It would give the writer of this letter the greatest gratification to see it obtain a wide publicity.

A. U.

ROME, June 20, 1900.

"ACHILLES' WRATH."

TO THE EDITOR OF THE NATION:

SIR: The oldest copy of Pope's Iliad in the Astor Library is catalogued as of the original edition, 1715-20. As to volumes ii.-vi., this is probably true. Volume i. has been recently rebacked, but the old side-covers are exactly like those of the other volumes. Inside its cover is pasted Pope's autograph receipt for two guineas from Lady Massam, and a pencilled note on the title-page asserts that this is her Ladyship's copy. That very title-page, however, is plainly dated, not 1715, but 1738.

This Astor copy of volume i. does not contain at all the list of original subscribers (in which Lady Massam duly appears). Some of the plates are, I think, also missing. The paging runs not to 318, as in the edition of 1715, but over 380. Yet in general appearance it is entirely suited to its companions.

Pope's publisher, Bernard Lintot, died in 1736. According to the 'Dictionary of National Biography,' after his retirement to the country in 1730 his son Henry's name regularly appears associated with the father's. But the Astor first volume reads: "Printed by W. Bowyer for B. Lintott, and sold by"—— two other booksellers, not by the Lintots at all. Yet these are evidently not old copies or sheets purchased from the Lintots, as the paging alone proves.

Permit me to ask your correspondents for further information as to this edition, or as to other authorized editions issued in Pope's later lifetime. The familiar couplet from which my caption is taken does *not* appear in this copy of 1738. It does appear in the edition of 1750. Can it be positively ascribed to Pope—*or to Warburton?* If Pope had not revised the couplet in 1738, it seems unlikely that he did so between that date and his death in 1744. The change was made by some one who missed the word "unnumber'd" (*μυρία*), and was capable of the flat tautology, "Heavenly Goddess." Some, I am sure, will prefer Pope's original version:

> "The Wrath of *Peleus'* Son, the direful Spring
> Of all the *Grecian* woes, O Goddess, sing!"

Another couplet, i., 452-3, may aid in the discussion. Pope wrote in 1715:

> "Supported by the chiefs on either hand,
> In silence past along the winding strand."

There are few more graceful passages, and Pope in a note intimates his satisfaction with his own "numbers." But the "vulgate," from 1750 onward, reads:

> "Past silent, as the heralds held her hand,
> And oft look'd back, slow-moving o'er the strand."

The gasping *h*'s in the former line, we hope and plead, should rather from the pedant pupil's pen proceed.

There are several minor changes, also, indicating conscious revision, but none, at least in Book I., of great weight or interest. In every case the 1738 copy agrees with the text of 1715, a good specimen of which is in the Lenox Library. Of course, there may be plenty of positive evidence in existence—even Pope's autographic corrections. Certainly, the authorship of what is perhaps the most familiar heroic couplet in the language is a literary question of importance.

WM. C. LAWTON.

ADELPHI COLLEGE, BROOKLYN, June 28, 1900.

INTRINSECATE.

TO THE EDITOR OF THE NATION:

SIR: Has not your correspondent, "F. H.," overlooked the somewhat curious point that the use of this word by some contemporary poet, or dramatist, was one of the factors resulting in the so-called Elizabethan poetomachia? Marston, in the address To Those that seem Judicial Perusers, prefixed to the "Scourge of Villainie" (1598), attacks some contemporary in this fashion:

> "Yet when, by some scurvy chance, it [my book] shall come into the late perfumed fist of judicial Torquatus (that like some rotten stick in a troubled water hath got a great deal of barmy froth to stick to his sides), I know he will vouchsafe it some of his new-minted epithets (as *real, intrinsecate,* and *Delphic*), when in my conscience he understands not the least part of it."

Elizabethan poetic and dramatic literature contains many allusions testifying to familiarity with the writings of Macchiavelli. Marston's allusion has generally been held to have been intended for Ben Jonson, who uses all three words in his early plays; but the latest, and, in many respects, best authority on this topic declines to concede that Jonson is pointed at, although Mr. Small failed to give any authority for his assertion, contenting himself with saying that the three words were widely current at that particular time. (See 'The Stage Quarrel between Ben Jonson and the so-called Poetasters,' by Roscoe Addison Small, Breslau, 1899.)

C. A. H.

July 6, 1900.

Notes.

George Barrie & Son, Philadelphia, are to pictorialize the Paris Exhibition in the manner of four previous international exhibitions. The volumes devoted to the painting and sculpture of to-day will be in charge of Mr. William Watson, while M. André Saglio of the Musée Cluny will edit the volume on

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the centennial and retrospective collections in the Grand and the Petit Palais. M. Victor Champier will deal with the renaissance in the industrial decorative arts. One whole volume will be devoted to the architecture and life of the Exposition. A series of more than 500 intaglio plates will furnish the illustrations. A prospectus of the undertaking may be had at the firm's Paris office, No. 19 Rue Scribe.

Henry T. Coates & Co., Philadelphia, have in press 'The Weird Orient,' Eastern tales by Henry Iliowizi.

McClure, Phillips & Co. announce 'Abraham Lincoln—His Book,' a facsimile of a scrap-book of clippings made by Lincoln for one of his supporters in the contest with Douglas for the Senatorship in 1858, as containing the substance of all he had ever said on the subject of negro equality. It was to be, and was, used to prevent his opponents' making capital out of his alleged views on this subject. In the fall the same firm will publish 'Donegal Fairy Stories,' compiled by Seumas Macmanus.

'The Life and Writings of Thomas Jefferson,' by S. E. Forman, Ph.D. (Johns Hopkins), is in the press of the Bowen-Merrill Co., Indianapolis.

Sampson Low, Marston & Co. will market 'The *Times* History of the War in South Africa,' in five royal octavo volumes, fully illustrated with portraits, maps and plans.

A French translation of Professor Ashley's 'English Economic History' has just been published by the Paris house of Giard & Brière, in their "Bibliothèque Internationale d'Économie Politique," edited by M. Alfred Bonnet. The first volume is the work of M. Bondois of the Lycée Buffon; the second of M. Savinien Bouyssy.

'Foreign Missions of the Protestant Churches' (New York: Eaton & Mains), by Stephen L. Baldwin, D.D., is a handbook containing brief outline summaries of the work of about sixty missionary societies in this country and Europe, with some historical data. The introductory chapters treat of missions in general and the duty of Christians in respect to them. According to the statistical tables, there are now, in round numbers, nearly twenty thousand stations manned by more than twelve thousand missionaries and sixty-two thousand native assistants, to whose support the various churches contribute more than fifteen million dollars.

'The Reading of Speech from the Lips' (Providence, R. I.: Akerman Company), by Mary Hepburn Parsons, is a practical guide intended particularly to aid the deaf in teaching themselves the art of lip-reading. It is chiefly made up of lists of carefully selected words, with descriptions of the methods of forming the consonants, vowels, prefixes, and suffixes. The learner is warned that expertness is acquired only by long and constant practice, but that "two months should show very marked progress."

In 'The Hygiene of Transmissible Diseases' (Philadelphia: W. B. Saunders), Dr. A. C. Abbott has put together in an interesting and instructive form the main facts regarding the causes, modes of dissemination and infection, and also the prevention and general management, of more than thirty communicable diseases. Scarlet fever, measles, diphtheria, typhoid, and others come to mind at once, but without actually counting up the list one hardly realizes that there are so many. Some are limited to certain parts of the world, some seldom found except in certain parts. Most of them are to a greater or less extent preventable. Sex, age, race, occupation, density of population, heredity, season, and bad sanitation all have their influence as predisposing causes. Some are checked by isolation, disinfection, vaccination, and protective inoculation, and by antitoxic treatment, and there is hope that the scope of these last may become larger and larger. Bacteria in their various forms, though little known a few years ago, may now be considered almost as household pets. Terrible as are their baneful effects in certain cases, it must not be forgotten that the majority of them are benefactors of mankind. They are nature's scavengers, and change dead organic matter into food for plants which again feed man, and in other ways lead to the production of chemical substances of great use to the world. To employ such bacteria as are beneficial, and to repress and destroy such as are harmful, is a worthy, and to a large extent, a successful endeavor of mankind.

Two years ago this month the ill-fated and evil-manned *Bourgogne* went to the bottom in collision in a fog off Sable Island. Among the women who perished (and only one was saved) were the wife and unmarried daughter of Judge John F. Dillon, sailing from this port for France. A privately printed volume from the De Vinne Press, rich in portraits, and consisting mainly of letters from Mrs. Anna Price Dillon, is the husband's recent monument to his wife. A slight connecting narrative binds together the self-revelation and chronicle of the letters, of which the aspect is almost wholly personal and domestic, though Mrs. Dillon was public-spirited and interested in charities, libraries, and the cause of the higher education for women. The memorial is valuable as depicting a type of American character whose charm and energy are imperfectly shown in letter-writing. The Eastern-Western life of both husband and wife, and of the wife's parents, is also typically American.

In the July issue of the *Pennsylvania Magazine of History and Biography*, Mr. Richard Meade Bache discusses the charge brought by Mr. John Bigelow against William Temple Franklin of tampering with his grandfather's Autobiography in the publication of it. Mr. Bache concludes that the exchange of the autograph of the Autobiography "for what was ostensibly a perfect copy of it held by Mme. le Viellard" was innocently made by Temple Franklin, without collation of the two, and perhaps for the sake of fair printer's "copy." What he gave thus uncritically to the world was "almost the whole of the work as revised and corrected by Franklin himself"; what Mr. Bigelow gave, after the recovered MS., was "only a brief addition, apparently left by him [Franklin] without a copy."

The *Geographical Journal* for June opens with a sketch, by the Director-General, of the work of the Ordnance Survey during the past twelve years, accompanied by a series of diagrams. Much of this has been a resurvey, rendered necessary (especially in Yorkshire and Lancashire) by the "immense development of towns and urban districts." An account of a recent exploration of the Bermejo River in northern Argentina, which follows, is noteworthy as showing the retrogression of this region during the past few years. The sites of nearly deserted towns and posts were passed, and of an abandoned colony with all its habitations in ruins, and its once valuable machinery scattered about the long grass. Cultivation of every kind seemed to have ceased, "although anything of a semi-tropical character will grow —sugar-cane, castor-oil plant, tobacco, and the like," besides maize and vegetables. The cause appears to have been lack of means of transport and the want of a market. The character of parts of western China is shown by the remark of Mr. Amundsen in his description of a trip through Sechuen, that "a day's journey will often take the traveller no farther than he can call back to his last night's resting-place, traversing the deep valley between having occupied all his time from daybreak." Some of these valleys are very fertile, yielding three crops a year of barley, wheat, Indian corn, and buckwheat, the hills being covered by luxuriant pine forests. Sir Martin Conway contributes some curious extracts from manuscripts of the seventh century, describing the whale fishery in the sea of Greenland off the coasts of Spitsbergen. We remark finally an illustrated notice of the memorial —an obelisk of concrete (in the absence of suitable stone in the region) twenty feet high and surmounted by a cross—to Dr. Livingstone, to be erected on the site of the famous tree beneath which his heart was buried, and on which his native followers carved an inscription.

A new Klondike in Lapland is a possibility, according to M. Ch. Rabot in the *Tour du Monde*. He bases this belief on the fact that the geological conditions of the two regions are analogous, and that gold has been found for many years in the valleys of some of the rivers flowing into the Arctic. The sand of a tributary of Lake Enara in Finnish Lapland, he affirms, is richer than that of California or Siberia, a cubic metre yielding three and a quarter grains of gold. All efforts to find the mother rock have been unsuccessful hitherto, but such has been the success of the prospectors that machinery for washing gold will be set up this summer in the Norwegian river, the Alten-elf. M. Rabot also says that he has found fragments of diamonds on the Pasvig, the stream which forms the frontier between Norway and Russia, "and the only diamond-bearing region known in Europe."

In striking contrast to the great universities for the building up and keeping up of which enormous sums are spent each year, especially in this country, the old and once famous seat of learning at Würzburg on the Main is actually running down for want of funds. A falling off in the number of students—four hundred in the last ten years—equal to that in all the German universities combined, and this loss almost entirely in the one department upon which the fame of the University mainly rested, the medical, leaves the institution in a sad predicament. Various explanations of this retrogression, by no means flattering to the faculty and administration, have of late been furnished by the German press. But, from discussions in the Bavarian Diet, it appears that the discouraging condition is, in the main, due to the simple fact that the University of Würzburg lacks some of the essential appliances of a modern medical school, such as suitable hospitals and clinics; in short, that what is needed is funds, which the Government has failed to supply.

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The new annual report of the youthful but vigorous Orient-Gesellschaft gives the particulars of the discoveries made by Dr. Koldewey and his assistants in the old *Kasr*, or castle ruins of the city of Babylon. Over 5,000 glazed and colored bricks, once a part of the east wall, have been unearthed, and these placed together show the pictures of white lions with yellow manes and yellow lions with green manes. The expectations of finding documentary data for the political history and civilization of ancient Babylonia have not been disappointed. A sculptured representation of the Babylonian deities contains a long inscription of considerable importance in this direction. It has not yet been examined in detail. A stele representing the Hittite god of thunder and lightning, with a Hittite inscription of six lines, is a valuable addition to the meagre list of Hittite inscriptions secured. Its contents evidently are of an historical nature.

The St. Petersburg *Herald* reports the systematic robbery of valuable antiquities from the Transcaucasian districts, especially of tablets with inscriptions, which have been sold abroad. These districts are rich in material of this kind dating back to pre-Christian times, the most important being inscriptions with the names of about twenty-five czars of Van, which they had made as memorials of their conquests. Recently one of these, at the foot of Mr. Ararat, with the inscription of Czar Menna, in which his virtues are reported, disappeared. The Chairman of the Moscow Archæological Society, Countess Uwarowa, reported that this inscription had been broken out of the rock and taken abroad.

The Italian Ministry of Education has ordered that the examination and publication of the papyri taken from Herculaneum and deposited in the museum in Naples be resumed after an interval of many years. The difficult task has been intrusted to Prof. Emilio Martini. Of the collection of 800 papyri found in 1752, only about 200 have been examined.

—Though less than forty members were present at the thirty-second annual meeting of the American Philological Association at Madison, Wis., on July 3-5, the interest in the meeting was well sustained, and the programme of thirty-one papers was unusually good. Five sessions were held. At the evening session on Tuesday, the President of the Association, Miss Abby Leach of Vassar College, delivered a scholarly address on "The Athenian Democracy in the Light of Greek Literature." By frequent and apt quotations from the poets, orators, historians, and philosophers of Athens the speaker gave an admirable picture of what the Athenians conceived democracy to be. The other sessions were devoted chiefly to the reading of papers, with some informal discussion. Professor Hale of Chicago answered affirmatively the question "Is there still a Latin Potential?" Professor Hempl of Michigan discussed at some length "The Psychological Basis of Word Order," and Professor Hendrickson of Chicago explained "The Technique of Literary Characterization in Dionysius of Halicarnassus." The paper on "The Sources of the Germania of Tacitus" by Professor Gudeman of the University of Pennsylvania gave evidence of the author's critical acumen. Two papers of unusual worth were in the field of Roman religion, one of which, by Professor Carter of Princeton, was on "The Cognomina of the Goddess Fortuna." The most important piece of business transacted at any meeting for years was the accepting by the general Association, on terms of close affiliation, of the Pacific Coast Philological Association, which was formed last winter and which held its first meeting in December. The general Association receives all fees from the branch Association, and in return pays the local expenses of its meetings and sets aside about twenty pages of the Transactions for suitable papers presented by the Pacific Coast Association. The Executive Committee of the general Association passes upon the fitness of the papers for publication. The next meeting of the Association will be held with Harvard University in July, 1901. The newly elected officers are: President, Professor Platner of Western Reserve; Vice-Presidents, Professors West of Princeton and C. F. Smith of Wisconsin. Prof. Herbert Weir Smyth of Bryn Mawr was re-elected Secretary and Treasurer. The Executive Committee consists of these officers and Professors Fowler of Western Reserve, Hempl of Michigan, March of Lafayette, E. T. Merrill of Wesleyan, and W. A. Merrill of California.

—'The History of Lord Lytton's Indian Administration,' by Lady Betty Balfour (Longmans), is a description, and also in part a vindication, of the Asiatic policy which was pursued by Great Britain from 1876 to 1880. The poetical efforts of 'Owen Meredith' have been received with more favor in this country than in England, but the author's career as Viceroy and Ambassador is less familiar. The second Lord Lytton was selected for high office by Disraeli at a time when the general public knew little about his political capacity in one way or another. He took kindly to his chief's anti-Russian views, and carried them out faithfully during his term of office in the East. On p. 424 of the present volume will be found a letter which reflects the degree of Lytton's attachment to the Earl of Beaconsfield, and the whole course of his Indian régime must be considered in the light of that relation. It will be remembered that prior to 1876 the attitude which had been maintained towards Russia by British Prime Ministers and Indian Viceroys was that of Lord Lawrence. Every one dreaded the advance of Russia and her possible encroachments upon Afghanistan, but the idea of forcing a protectorate, whether friendly or not in form, upon the northern tribesmen had not been accepted by British officials. The appointment of Lord Lytton inaugurated that "forward policy" on the northern frontier of which Disraeli must be called the author, and of which Lord Roberts became the military agent. The principal topics which must come up in any book on India under Lord Lytton are the Delhi Assemblage of 1877 (following the assumption of the Imperial title), the famine of 1877, the Afghan troubles of 1878-80, and the general question of finance. Lady Balfour excludes family and personal matters with great strictness, and relates her father's acts largely through his own correspondence. She certainly proves that he took his task to heart, and worked at it with enthusiasm. According to the original plan, Sir John Strachey was to have written the record of Lord Lytton's life in India. Though he could not eventually do so, the memory of his friend has not suffered so much as might have been expected from the substitution of any other person. Lady Balfour's scheme of portrayal is well suited to the requirements of the case. She has used documents of the first value, indeed has constituted herself the editor of those letters and papers which most completely give Lord Lytton's point of view. The result is not merely a monument of personal devotion, but a work which must be consulted by all writers on the subject of Anglo-Russian rivalries along the northern frontier of Afghanistan; a region which, despite "scientific frontiers," may still be called debatable.

—Ever since Kant, philosophers have been telling us a great deal about the Unknowable, and now scientists in their turn seem to be prepared to deluge us with a mass of facts about 'The Unknown.' Such, at least, is the impression produced by M. Flammarion's book, which, under this title, has been translated and published by Harpers. M. Flammarion is not a philosopher, but a distinguished astronomer, and the "unknown" facts he describes are those which form the subject-matter of "Psychical Research," being mainly narratives of "telepathy," apparitions of the dying, clairvoyance, veridical dreams and premonitions. He may certainly be congratulated on having produced a compact mass of stories, many of which are excellent, especially those in the preliminary chapter on incredulity, describing how scientific dogmatism has often egregiously stultified itself. How far M. Flammarion's "facts" can be held to go towards proving the immortality of the soul is another question, to which the answer will probably vary according to the bias wherewith the question is approached. It must be noted, however, that though M. Flammarion makes copious additions to the recorded evidence on the subject (in a few months an appeal in the columns of the *Annales Politiques et Littéraires*, and of a couple of other journals, brought him no less than 1,130 accounts which he considers worthy of note!), their quality as yet leaves much to be desired. Thus, of the cases of telepathy with the dying which he relates, only about a third appear to rest on strictly first-hand evidence (though with some additional trouble this proportion might doubtless have been largely increased). Moreover, on the whole, the stories, collected as they were mainly from a French public, seem to evince, as might perhaps have been expected, a sense of the value of evidence inferior to that shown in the Anglo-American stories published by the Society for Psychical Research. Still, there is no denying that apparently it is far from being true that such stories circulate only as unauthenticated hearsay; as soon as a serious demand is made for them, they can be supplied in abundance, and it would seem that, with the gradual growth of toleration for ghostseers, the quality of the evidence also tended to improve. But their quantity and quality alike will have to improve still further before science can presume to be in a position to pronounce with confidence of what truth these curious experiences are an adumbration. It is a pity that M. Flammarion's book is not provided with an index, and that in consequence of inadequate proofreading the proper names in it are thoroughly untrustworthy and often grotesque.

—The newest biography of Goethe, by

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Prof. Georg Witkowski of Leipzig (New York: Lemcke & Buechner), produces in the main an agreeable impression. It is no small merit in these times that a German *Goethe-Forscher* should contrive to tell the story of his hero's life and say his critical say in the compass of one volume of 264 pages, surrendering much of his space withal to illustrations. A few years ago it looked as if the biographic art, as practised by German scholars, were tending toward a hypertrophy of thoroughness. Two different lives of Schiller, for example, were begun upon a scale which, should the works ever be completed, will require only a little less time in the reading than the events narrated took in happening. We believe, too, that a colossal biography of Goethe, to be done by a sort of literary syndicate, has been in contemplation. Witkowski has performed his task all alone, finished it up, published it complete in one volume, and is still a youngish man. We congratulate him, and hope that his achievement may be an omen of better times to come. Of course he has had to practise the Goethean doctrine of renunciation—to leave out much that he knew and would have liked to tell; but this will hardly be missed except by his fellow-biographers, who, to be sure, are becoming a pretty numerous portion of the German public. If his book has not distinction of style, like Grimm's, it is at least well written, sane, and up to date. The numerous illustrations—there are 155 of them in all—are as a rule well chosen, unless the objection be made that a good many of them are already very familiar to readers of Goethe literature.

—The fourth volume of Professor Fredericq's monumental "Corpus Documentorum Inquisitionis Neerlandicæ" (Ghent: Vuylsteke), comprises the period from 1514 to 1525. Ten pages suffice to cover the years up to the spread of the Lutheran heresies to the Low Countries, and the rest of the five hundred pages are the record of the fruitless endeavors of magistrates and inquisitors to check at its inception the progress of religious revolt. The material which the industry of Professor Fredericq has collected from all sources gives us a vivid picture of the spiritual exaltation of the time, and of the constancy with which the protomartyrs of the Reformation faced death in its most abhorrent form rather than forego their right to interpret Scripture after their own fashion. One of the most curious documents is the reprint of a rare tract by Willem Gnapheus, giving the examinations by the inquisitors of Jan de Backer of Woerden, a priest who had embraced Lutheranism, and taken to himself a wife. The disputations between him and his theological judges, in which, of course, he always comes off triumphant, are interesting specimens of scholastic digladiation, and manifest, moreover, how earnestly the inquisitors desired to make converts rather than victims. De Backer, however, was obdurate, and was burned at The Hague, September 15, 1525, after being humanely strangled before the pile was lighted. This mercy does not seem to have been general, for of two Augustinians, who were burnt at Brussels, July 1, 1523, we are told that they recited the creed and sang Te Deum until their voices were choked by the flames. Miracles, it seems, were not lacking to prove the truth of the doctrines for which these enthusiasts perished, for when the Carmelite Bernhard was burnt at Mechlin in February, 1525, it is related that he was thrice thrown on to the blazing pyre, when the flames were each time suddenly extinguished. He was then knocked on the head with a hammer, and the corpse was again thrown into the fire, when the flames were again smothered and the body disappeared—translated to heaven, as his disciples piously averred. Students of the period will find Professor Fredericq's volumes indispensable, for they present, in an accessible form, an enormous amount of important material, much of which is from inedited sources.

CROMWELL AND HIS PARLIAMENTS.

Oliver Cromwell and the Rule of the Puritans in England. By Charles Firth, M.A. Ball. Coll., Oxford. [Heroes of the Nations Series.] G. P. Putnam's Sons. 1900. Pp. xiii, 496.

What does Mr. Firth's 'Oliver Cromwell' add to our knowledge of the Protector? This is an inquiry which at the present day may fairly be asked with regard to any new life of Cromwell. As regards Mr. Firth's 'Oliver Cromwell and the Rule of the Puritans in England,' it suggests an obvious and very satisfactory answer. Mr. Firth has explained more clearly than any of his predecessors the true relation between Cromwell and his Parliaments, and has thus solved one at least of the many problems presented by the career of the great Puritan statesman.

For an enigma there assuredly exists. Why was it that Cromwell, whose sense and moderation distinguish him from an ordinary fanatic and from a commonplace despot, could neither dispense with, nor act with, any Parliament whatever? He was, throughout the contest with the King, the defender and the servant of the Long Parliament; he was anxious to maintain the principles of the Constitution; he more than once risked his influence with his soldiers in his successful effort to extort from them obedience to the Long Parliament. Yet he himself dissolved the Long Parliament by force, while in his own eyes such legal authority as he possessed seems to have been derived from his appointment as General by the Parliament which he destroyed. He convoked a Parliamentary Assembly which represented the most earnest Puritanism of the time, yet Cromwell and this Assembly of eminent Puritans could not act together, and the Little Parliament was induced or compelled to surrender its authority into Oliver's own hands.

He next constructed, or sanctioned the construction of, an elaborate Parliamentary Constitution, full of checks and balances, and comparable for the apparent ingenuity and skill of its provisions with the Republican Constitution of the United States or of the modern Swiss Confederation. A Reformed Parliament, as we should now term it, was convoked under the Instrument of Government. Scotland and Ireland were for the first time represented at Westminster. The Instrument of Government became the supreme law of the land. It looked at first sight as if, under the Constitution of 1653, the Protector and his Parliament might work together amicably enough. The majority of its members were Presbyterians or Moderate Independents. The House (for the Parliament consisted of one House only) was fully prepared to accept Cromwell as head of the State; but the House would not accept the Constitution, and Cromwell, though he offered a compromise which would have greatly extended the authority of the Parliament, was determined to maintain the new Constitution, and rapidly dissolved the very Assembly which he had convened.

In 1656 the Protector summoned a second Parliament. He was pressed by many advisers, and was at last asked by the House itself, to assume the name and office of King. He hesitated, he used vague and ambiguous expressions, but at last he rejected the crown, while allowing an amendment of the Constitution which, by the creation of an Upper House and other changes, approximated to the ancient monarchical constitution of England. But, under the amended Constitution which gave Cromwell a legal and acknowledged position, the Protector was as far from establishing real harmony between himself and the Parliament as under the original Instrument of Government. The Constitution of 1658 was no more workable than the Constitution of 1654. On February 4 he declared that all these divisions tended to nothing else but the playing of the game of the Stuarts, and dissolved the Parliament. On December 2, 1658, the Protector died. What, asks a student, was the real meaning of Cromwell's Parliamentary policy? Why could he not do without a Parliament? Why could he not act with a Parliament?

Mr. Firth's pages give a reply which is at once intelligible and, we believe, final. Cromwell neither could nor would dispense with a Parliament because he shared, and honestly acted upon, the conviction of English patriots that one main object, and certainly the chief justification, of resistance to the crown was the maintenance of English liberties; and the liberties of Englishmen were, to the patriots of the seventeenth century, absolutely bound up with the existence of Parliamentary authority. This is a fact which writers like Carlyle may conceal from themselves and their readers under clouds of misty rhetoric, but which no candid student of the past will venture to deny. To imagine that Cromwell or his followers, would, after waging war for the Parliament against the usurpations of the crown, consent to abolish representative government, is as idle as to suppose that the Whigs of 1688 would have consented to found a monarchical despotism, or that Washington would have liked to proclaim himself King of the Thirteen Colonies which had asserted their independence rather than acquiesce in taxation without representation. And if Cromwell's conscience had not forbidden, his sagacity would have rejected the attempt to establish despotism of any kind in England. The denial to the English people of the right to representation would have made the Stuarts the representatives of legality. Even as it was, the Restoration took place because it appeared to be the triumph of the Parliament and the law over the lawless despotism of the army.

The reasons why Cromwell could not act with any Parliament are complicated; yet, under Mr. Firth's treatment, become sufficiently clear. Something must be attributed to the defects of the Protector's character. His vigor and his insight were balanced by a curious impatience, as also by a want of foresight. He saw with infinite clearness what lay before him. He acted, when once his mind was made up, with crushing decision. But he did not look far

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ahead. He was a good deal more of a soldier than a Parliamentarian. He made the kind of mistakes which we may feel pretty sure would never have been committed by Pym: he cut through knots which it would have been wiser to untie. Thus Cromwell, it is perfectly plain, saw and felt that the Long Parliament was the last depository of legal authority. This sentiment troubled him at the very moment when he dissolved the House, yet he did not act upon his conviction, as would a trained Parliamentary leader. He did not in practice draw the inference that, at any cost of trouble, he must induce or compel the remnant of the Long Parliament to sanction and thus legalize a new Constitution.

It is easy, however, to exaggerate the effect of Cromwell's personal faults. Mr. Firth brings out clearly the fact that Cromwell's position was a false one. He pursued two different and at bottom inconsistent ends. "To understand," writes Mr. Firth, "what Cromwell's political aims were, it is necessary to inquire what he meant when he spoke of his discharging his duty to *the interest of the people of God and this Commonwealth.*' The order in which he places them is in itself significant. First he put the duty to a section of the English people; last, the duty to the English people in general." In other words, his aim was first to promote the cause for which the Independents had struggled, which in Cromwell's mind meant the cause both of religion and of toleration; and next, the interest of the English nation. To state the same fact in more modern terms, while he was the leader of a party, he was also the real governor of the nation; and he put the interest of the party, or rather the cause for which the party struggled, before the interest, or at any rate before the wish, of the nation. To Cromwell, indeed, the interest of the people of God and the interest of the nation were two distinct but by no means irreconcilable things. He hoped and endeavored to obtain a Parliament which should be equally concerned both for the one and for the other. But in this he failed and was doomed to fail. The Barebones Parliament did consider the interest of the people of God, but did not in the least understand the interest of the nation, and every other Cromwellian Parliament, the more nearly it represented the nation, the less it represented the limited body of men who seemed to Cromwell, and perhaps rightly, to be the salt of the earth, and to have really at heart the cause of religious freedom. But to him the liberty of the people of God remained more important than the civil liberty and interest of the nation, while no Parliament at all worthy of the name would accept the permanent limitation of the sovereignty of the people to the Puritan minority whom Cromwell termed, and held to be, the people of God.

Is it, however, absolutely certain—though here, it must be added, we leave the guidance of Mr. Firth and enter on the field of conjecture—that Cromwell did not in his mind anticipate a solution of the difficulties constantly arising between him and his Parliaments, which might really have been attained had Providence granted to him ten years more of life? Did he not at the bottom of his heart hope that, as a Puritan King, he might at once revive the old constitutional monarchy and secure the interest of the people of God? The assumption of the crown was, in the eyes of every lawyer—and the influence in the England of the seventeenth century of legal conceptions could hardly be exaggerated—the return to well-understood Parliamentary Constitutionalism; and the existence of a Cromwellian dynasty would have been an adequate security for the maintenance of Protestantism, and of at least as much religious freedom as then existed in any European State. Cromwell, it will be suggested, himself declined the crown, and therefore did not intend at any time to assume it. It is, however, possible that, without any dishonesty on his part, he looked forward to that change in outward circumstances which he would have termed a dispensation of Providence, and which a modern statesman would describe as a development of public opinion. The peril which Cromwell had to avoid was a collision with the hotter spirits of the army, which might excite civil war. But this danger was one which lessened year by year. In ten or even in five years, many of the sterner zealots would have died off or left the ranks. A general such as Monk, whom Cromwell significantly enough kept constantly in command, was ready to support the Protector and his descendants. There is nothing wild in the notion that the soldiers who in 1660 acquiesced, though we may assume reluctantly, in the return of the Stuarts, would five or six years earlier have easily tolerated the accession of Oliver to the throne. There was nothing at any rate irrational in the idea that Monk, and men like him, who did, in fact, restore the hereditary King, might have even more readily restored, under a new dynasty, the ancient monarchy of England. The most rational explanation of Cromwell's later policy is that, for the sake of the very people of God, he hoped, or even expected, that Providence would at last place the crown upon the head of the one man capable of reconciling the interest of the good cause and of the nation.

Liberty in the Nineteenth Century. By Frederic May Holland. G. P. Putnam's Sons. 1899.

Mr. Holland's book has more the effect of an aggregation of chapters than of a connected whole. No one would go to it for information, considering how much looseness of statement there is in it. At times there seems to be a rhetorical aversion to the concrete fact, and for the names of individuals we have ingenious circumlocutions. We read in one place of Theodore Parker's "successor," as if he did not have several. It is hardly fair to smirch them all as defenders of Russian despotism. Sometimes we have a page that might be the emptyings of a notebook rather than a piece of coherent writing. It should be said that there is a "List of Dates" at the end which makes the effect of the book less indeterminate, upon the whole, than it would otherwise be.

The first chapter, "Napoleon and his Work," is inspired by a well-considered and quite absolute distrust of war. Jefferson's embargo is the only American incident of the chapter, and Mr. Holland's wholesale condemnation of that measure is in keeping with his general dislike of Government interference and protection. Chapter ii., "Fruits of Peace," covers a good deal of ground. Robert Owen's experiments afford Mr. Holland his first opportunity to attack Socialism, and he makes the most of others as they turn up. At this point we come upon what is unquestionably the leading inspiration of his book. It is personal rather than political liberty that engages the writer's interest. Free speech, free publication, free Sundays, free trade—these are the ideas that quicken his enthusiasm. A free Sunday raises it to its highest pitch. To this subject he returns oftener than to any other, and generally his heart is soft as wax to those who have opposed restrictive Sabbath laws. Only Garrison's Sunday-reform agitation leaves him cold, but that is because his appreciation of Garrison in his entirety is below zero. In chapter iii., "Democrats and Garrisonians," the general impression conveyed is that the Democrats were the less criminal party. Mr. Holland's philosophy of what might have been is, that the Whigs might have checked the growth of slavery and have effected its final extinction in spite of the abolitionists and without a war. Speaking of the neglect of the clergy to oppose Texan annexation, he adds, "Channing died in 1842, and Parker went to Europe in September, 1843." The implication is that if Parker had remained at home, the Annexationists would have known the difference. But in 1843 Parker had preached but one good anti-slavery sermon, and all his heart and soul was in the controversy with his Unitarian brethren. In another connection Mr. Holland speaks as it if were the anti-slavery impulse that made Parker a lecturer in 1844. It was certainly not so, nor is it true that the substance of his lectures generally was the anti-slavery idea. A chapter on "Emancipation" carries on the war against Garrison initiated in the preceding. There is no perception of the unreality of the Free Soil vote in 1848, "five times as large as in 1844," but nearly twice as large as that of 1852. Mr. Holland blames the Know-Nothings of 1856 for defeating Frémont, but the fact is that most of the Know-Nothing honey went into the Republican hive. Know-Nothingism meant for Henry Wilson simply a device for disintegrating the old parties. It is significant of the working of Mr. Holland's mind that, from a vote of thanks given to Theodore Parker in Wilmington, Del., after a lecture, he argues that "abolitionism would [have] eventually become predominant in the Senate as it was already in the House of Representatives." In conclusion we are assured that emancipation might have been gained gradually and peacefully "if there had been more philanthropy among the clergy, more principle among the Whigs, and more wisdom among the abolitionists."

"Emerson and Other Transcendentalists" next come before the bar of Mr. Holland's stern discrimination. For Emerson's character he has only praise; for his doctrine, little but distrust. The criticism is made that his doctrine of virtue, as spontaneous will, was too much the reflection of his own innocence. Because all his own impulses were good and pure, he assumed all men's to be so. Few others fare so well in Mr. Holland's book as Theodore Parker, and in general his praise of him is well conceived. From Parker we pass to his disciple, Miss Cobbe, who is written of in the past tense, as if she were already dead, and whose passionate anti-vivisection crusade is imputed

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to the Transcendentalists as another of their many sins.

In "Platform versus Pulpit" we have such problems discussed as Woman's Rights, Sunday Reform, the Freedom of the Mails, with personal notices of Bradlaugh, Ingersoll, and B. F. Underwood. The last-named Mr. Holland considers the chief apostle of Herbert Spencer's philosophy in America. John Fiske has a lower place, Dr. Lewis G. Janes is not mentioned, and E. L. Youmans is forgotten.

Finally, Mr. Holland comes to his own, "The Evolutionists." Darwin is generally exalted at the expense of Spencer, but Mr. Holland goes the other way. None of the criticisms that have been made on Spencer's doctrine that intuitions are the products of race experience, have affected his happy confidence in it. But his individualism does not go to the length of Spencer's. Sharing in his distrust of Socialism and over-legislation, he stops short of his "administrative nihilism," contending especially for the validity of public schools. With Spencer's rigorous and noble protests against war and militarism he is in perfect sympathy. That there is no mention of Buckle in a book devoted so largely to the criticism of governmental interference with personal liberty, would be ungrateful were it not an oversight.

Besieged by the Boers: A Diary of Life and Events in Kimberley during the Siege. Illustrated. By E. Oliver Ashe, M.D., Surgeon to the Kimberley Hospital. Doubleday, Page & Co. 12mo, pp. 175.

This little book is so evidently a natural production of the Kimberley siege that its value goes far beyond anything that could have been planned as a literary work on the subject. Dr. Ashe was a civilian surgeon in the town, engaged in his private practice and in the management of the city hospital, when communication with the world was cut off and the blockade established by the Boers. Having the good habit of telling passing events by letter to his mother at home in England, he began such a familiar missive on the 18th of November, saying:

"No one knows when this will get posted, for it is five weeks to-day since we were cut off from the outside world; and though all along we have been hearing of troops on the way to relieve us, they are just as far off as ever for all we know. I think, therefore, that as there will be so much to write about when we are relieved, I had better be getting some of it jotted down."

Here began a journal which ran on to the 15th of February, a sort of continuous home letter, telling simply and without reserve, in good colloquial fashion, the daily experiences of the doctor and his wife, and his observations (clear and intelligent) of all that was going on around him. In the hospital his patients were increased by those who were wounded in the skirmishing about the town or by the explosion of the Boers' shells in the place itself. His position brought him into contact with the authorities, civil and military. He knew the military resources, and, after food began to be limited, he had to certify to the necessities of infirm people and children, who were furnished with extra articles of diet from the stores which had been taken under military control. When Cecil Rhodes offered the galleries of the diamond mines as a refuge for women and children, twelve and fifteen hundred feet under ground, Dr. Ashe made sanitary inspection of the situation in these queer wards lighted by electricity.

All this indicates the opportunities Dr. Ashe had to know, better than most people could, whatever was happening. He wrote it down day by day in a level-headed and cool way, keeping his eyes wide open to the incidents of the siege, and his mind fully awake to the lasting importance of many of the strange things he saw. His professional eye noticed the slight character of many of the wounds made by the Mauser rifles, the long and narrow bullets drilling even through bones with comparatively small and brief disabling effects. He noted that the great hundred-pound shells did less damage to life in a month than a squad of riflemen would do in a half-hour's skirmish, with the additional absurdity that they hurt women and children and passed over the heads of the soldiers in the defensive lines.

The Boers never made an infantry attack on Kimberley, but cannonaded it from long-taw range of four or five miles. They tried to destroy the mine structures and the public buildings, but missed them and knocked to pieces little cottages and traders' shops instead. They cut off the water supply of the town, but Mr. Rhodes and his American engineer, Mr. Labram, made it good again by connecting the city mains with the heavy pumping engines of the Wesselton mine. Mr. Labram was the only noted person killed by the haphazard bombardment.

Col. Kekewich had only six hundred regular troops in his garrison; and the more important force of the town guard, the Cape police, and the volunteers raised the number of defenders to about 4,700. A place of 25,000 white inhabitants was practically able to defend itself. The military commander made an intelligent executive head to the whole, giving courage, unity, justice, and firmness to the administration. Of Mr. Rhodes, the Doctor says, the town is proud "for the magnificent way in which he has acted as a guardian angel to us all." When communication with Cape Town was first threatened, he hurried to Kimberley, not away from it, though he knew the Boers would rather catch him than any other man in South Africa. He did not stint the use of the capital, the machinery, the stores, and the employees of the DeBeers Company for the good of the whole. He organized and equipped a mounted regiment himself. He exposed himself in the most dangerous places. He set a good example of cheerfulness, determination, and submission to military orders. He manufactured shells for the artillery. He had Mr. Labram and his assistants make a thirty-pounder rifled gun, which fairly matched the best the Boers had in range and efficiency. Whatever his political sins, his personal conduct was admirable.

To all this matter of wider interest Dr. Ashe has added intimate details of the personal life of his own family, his patients, and the people generally during the trying time. It is all done with good taste and natural feeling, so that every chapter and page is valuable, and the whole book genuine historical material.

The Conquest of Arid America. By William E. Smythe. Harper & Bros. 1900. 8vo, pp. xvi, 326. Maps and ills.

It is conceded by all who have studied agriculture scientifically that the ideal conditions for the farmer are realized when he can combine a rainless harvest-time with the application of all needful moisture to his land at any appropriate moment. Yet this undeniable fact is apparently hardly realized by the farming community at large, while to those who would willingly become tillers of the soil, but are held back by the notion that all the non-arid farming lands open to the homesteader are already taken up, the truth in regard to the irrigable lands of the Far West is hardly known at all. To spread a knowledge of the facts in general; to record what has already been accomplished; to suggest a method of bringing the surplus labor and the surplus land together; and to lay down certain axioms in regard to methods required in utilizing arid but irrigable farming lands—these are the objects of the author of the volume before us.

He divides the work into four parts, of which the first is devoted to a discussion of principles involved in the agricultural development of the arid West, and what he calls the "blessing of aridity" and the "miracle of irrigation." The second contains an historical review of the real Utopias of the arid region, such as the Mormon community, the Greeley colony of Colorado, the Riverside and San Barnardino regions of Southern California, and irrigation colonies on the Great Plains. Part iii. discusses the available resources of the States and Territories of the West containing arid lands, and part iv. treats of the surplus population of the East, of the reasons for non-migration to the irrigable land, of colonization by co-operative capital and colonial plans and institutions, the administration of coöperative settlements, adjusting old ideals to new conditions, and of the glories to follow thorough utilization of the gifts of nature in the potentially irrigable desert. An appendix of ten pages briefly reviews the methods of applying irrigation to the land.

The writer's tone is enthusiastic, as befits one who views with the eyes of an evangelist the willing but undirected laborers of the crowded East, and the unutilized desert which may be made to blossom as the rose. In what he says of the possibilities of irrigation, under suitable conditions, we believe there is no exaggeration; and we also believe in the possibility of a wonderful prosperity, combining the best elements of individualism and coöperation, for a well-directed irrigation colony on suitably situated land. No training for good citizenship should be more effective than permanent residence in a settlement where every man's prosperity will be in proportion to his individual efforts, subordinated only to constant coöperation for the common welfare, and the recognition of leaders chosen for fitness and followed under the yoke of self-imposed discipline. Such a combination is at the bottom of all real success in social effort everywhere, in government as well as in other branches of social science, though often masked by the temporary prominence of individualistic triumphs, or the spectacle of corporate machinery in action. But in colonies based on irrigation these truths stand out plainly as the touchstone of success or failure, life or death. That Mr. Smythe realizes this is only what might be assumed from his careful study of the problem; and his statement of the case is uncompromising. Anything less would

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have implied remissness in the performance of an obvious duty.

He insists on certain elements as necessary to success in plans for his colonies, to wit: land for which irrigating water is actually known to be available; the ownership of this water and the irrigation system by the community concerned; picked colonists of intelligence and good habits; capital for the preliminary works, to be secured by a lien on the lands irrigated; coöperation in the community work; small farms, not exceeding on the average twenty acres, with diversified crops supplying family needs as well as the surplus needed for cash expenditures; intelligent leadership, and a whole-hearted backing up by the community of the leaders once chosen. In one particular only it seems to us that he has not been sufficiently explicit, and that is in relation to a market for the surplus products of the soil. In California the rapacity of middlemen has partly brought about its obvious antidote in the form of coöperative exchanges for handling the crops, but this is still less general than is to be desired, and has been enforced only after years of trial and disappointed hopes which have ruined many. Transportation charges to a market are another cardinal difficulty when railway managers follow the policy of charging "all the traffic will bear." The two difficulties of finding a market and getting to it without paying out the whole value of the crop, are responsible to a great extent for the disinclination of investors to consider irrigation colonization, and these factors are not discussed in the present volume. Doubtless settlement will proceed in about the ratio that these difficulties are favorably met. Meanwhile, the value of the book is unquestionable, and it is to be hoped it may reach the classes best calculated to profit by its revelations and advice.

The Journey of William of Rubruck to the Eastern Parts of the World in 1253-1255, as Narrated by Himself: with Two Accounts of the Earlier Journey of John of Pian de Carpine. Translated by William Woodville Rockhill, etc. London: The Hakluyt Society, 1900. 8vo, pp. lvi, 282.

The Hakluyt volume No. 4, of the Second Series, is by an American, Mr. W. W. Rockhill, Director of the Bureau of American Republics, whose long residence in Peking, associated with Chinese scholars and travellers, and his familiarity with Chinese literature, specially fitted him for translating, editing, and annotating this precious document. Sir Henry Yule had contemplated rendering into English, with copious notes, the "Itinerarium" of this worthy rival of Marco Polo, of which Sir Henry says, "It has few rivals in the whole library of travel"; but this purpose was thwarted by his untimely death. How near the indefatigable Franciscan came to passing into oblivion may be judged from the fact that his name does not occur in the great modern history of his order. Friar William was a native of Rubruck in French Flanders, but the dates of his birth and death are unknown. He is represented as a heavy man in person, and Col. Yule characterizes him as honest, pious, stout-hearted, intelligent, and keenly observant. He also says of the language of his manuscript; "Dog-latin, we fear it must be called." The first notice of the journey of Friar William was given by Roger Bacon, in 1264 ('Opus Majus,' i., 305 seq.). Hakluyt first made known the relation of his journey in 1600; and Samuel Purchas published the first complete text in 1625, calling it a "Jewell of Antiquitie."

The thirteenth was one of the most thrilling among the centuries. The tide of European enthusiasm was subsiding from the Holy Land, and in its place a refluent force began to overwhelm eastern Europe and Asia. In 1222, the Mongol broke through the Caucasus, devastating Russia as far north as Kazan; but it was in 1241 that a second invasion carried his triumphant banners into Silesia, Moravia, and Hungary, and threatened the whole of Europe. The jealousies of Pope Gregory IX. and Frederick II. gave to this threat apparently good chance of success. Within a few weeks of each other, however, both Gregory and the Mongol Emperor Ogodali expired, at once healing the politico-religious wounds of Europe and sending the Mongol chiefs with their armies to Karakorum, their capital in Central Asia. In 1243 Pope Innocent IV. promoted a general crusade against the Mongols, organized missions for their conversion, primarily, but incidentally to find out through the missionaries exactly what were their plans regarding Europe. Several missions followed in the next ten years, ending with that of William of Rubruck. All of these are included, so far as any literature exists about them, in Mr. Rockhill's translation.

The life of William became entangled in the Mongol invasion thus. He happened to be in Paris, in 1247, intending to accompany King Louis IX. on his crusade to the Holy Land. Just then Friar John of Pian de Carpine, near Perugia, and his companion Benedict, the Pole, who had already been on a mission to the Mongol chiefs, as far as Karakorum in Central Mongolia, had been sent to St. Louis, in Paris, by the Pope, to beg him to defer his crusade and to help him against the Tartars. No doubt Friar William of Rubruck met Friar John and his companions, and took from them the infection of converting the Mongols and of gathering up the scattered Christians of Western Asia.

In 1249 Friar William accompanied St. Louis to Egypt, and in 1251 was with the King in Cæsarea, when Friar Andrew of Longumel returned fom the Mongol Court, as did Philip of Toucy from a mission into southeastern Russia, and Baldwin of Hainaut, who had travelled as far as the Mongol Emperor's Court, near Karakorum, in the very focus of Asia. Thus acquainted with what was then known concerning the Mongols and their empire, Friar William was commissioned to undertake a journey of more than ten thousand miles in extent, on foot, on horseback, and in Tartar wagon-houses, to Mangu Chan. His itinerary begins with Constantinople, where he fitted out, and proceeds across the Black Sea to the Crimea, around the western and northern shore of Azov to the Don, through southern Russia to the Caspian near the Ural mouth, thence on a parallel nearly the same as that of our northern boundary to Karakorum, the Chan's capital. His residence there during six months, and all that he did and suffered, are set down with as much detail as though he had with him a stenographer. In travelling homeward William passed north of Lake Balkash to the Camp of Batu Chan, on the Volga, and, under the impression that King Louis was still in the Holy Land, made his way down the eastern shore of the Caspian to Derbent, and thence across the headwaters of the Araxes and the Euphrates to Cyprus. Greatly to his mortification, he was not allowed to carry his manuscript to the King in person, but had to remain in Antioch at the command of his superior. Thanks to faithful friends, however, the papers reached the King and were brought to light as has been stated.

The ethnological information contained in this volume, setting forth the condition of life and affairs six and a half centuries ago in Middle Asia, is of great importance at this time. It is clearly revealed therein that eastern and western Asia were intimately acquainted. Rubruck's best friend in Karakorum was a jeweller, born and trained in Paris. The details of William's narrative, replete with interest at every point, would carry us too far afield. It is with much pride that we place this piece of faithful work done by our countryman on the shelf between Rawlinson's Herodotus and Yule's Marco Polo. A bibliography of all works cited will aid the student in further research.

A Country Without Strikes. By Henry Demarest Lloyd. New York: Doubleday, Page & Co. 1900.

The experiment described by Mr. Lloyd in this little book is one which will be watched with interest by economists. We certainly owe a debt of gratitude to the author for taking the trouble to go to New Zealand and examine the situation for himself, and it is difficult not to share his enthusiasm over the condition of industrial peace which prevails in that region. Nevertheless, such enthusiasm somewhat impairs the value of the testimony of a witness, and Mr. Lloyd's account of the actual operation of what is called compulsory arbitration is not distinguished by scientific lucidity. We are obliged to read between the lines, and to supply a good many omissions, before we can feel competent to reach any conclusion; and whatever conclusion is reached must be tentative.

When we come to analyze the "Compulsory Arbitration Law," and study the decisions of the court by which it is administered, we find, as a matter of course, that the principle on which it is based is the regulation of wages and profits by Government. The statute applies only to laborers incorporated as trade-unions, and practically only to laborers working in factories. That class which is so turbulent in this country, the street-car hands, is exempted, and so are seamen and all Government employees. As the railroads are State enterprises, another troublesome element is thus unregulated. The Court has power to fine the members of trade-unions as well as employers for disobedience to its decrees. It requires employers to refuse employment to non-union laborers, provided union laborers can be obtained, and it limits the number of apprentices that may learn a trade. It fixes wages, and if any employer wishes to set up a business, he must comply with the conditions prescribed by the Court for its conduct. The effect is obviously to recreate the guild-system, under the supervision of a supreme judge. Hitherto, the experiment having been tried during a period of rising

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prices, the decisions having been almost invariably in favor of increased wages, and the judge having been one holding office for life, the law has worked with little friction. What will take place when prices fall, and when the office of judge becomes elective, it is impossible to predict. Possibly, by that time the advantages of conciliation may be generally recognized; and with closely limited guilds the present tranquillity may be continued. Laborers excluded from the trade-unions can find employment on the land, the unlimited supply of which in New Zealand will long insure the laboring classes an advantageous position in the industrial world.

Nature's Calendar. By Ernest Ingersoll. Harper & Bros. 1900. 8vo, pp. xvi, 270. Ills.

Mr. Ingersoll has had the idea of stimulating observation of the recurrence of natural events in the round of the year by preparing a volume in which some general account of these events is given, and a wide blank margin allowed for the reader's own notes by the side of the text. He has aimed to give a memorandum of some of the things for which the observer should be on the lookout from week to week, the text being arranged in the form of a calendar, with a chapter for each month. This he offers as a guide to study out of doors, a key to the "cycle of birth, career, death, and progeny, seed, blossom, and fruitage." The dates given refer to an ordinary season in the region about New York city. The reader is urged to make notes in the space provided for them. "In fact, if you will regard the printed part as nothing more than my beginning, and will complete it and correct it for your own locality, . . . you may find yours the better half of the book."

The basis of the book is a series of articles contributed by Mr. Ingersoll to *Forward and Wellspring* for 1899. Prof. C. M. Weed has assisted with data in regard to insect life, and Mr. Clarence Lown has contributed a photograph for each month, made in the Hudson valley, to illustrate the progress of the year. The general execution is but mediocre. The vagueness and generality of the author's remarks, though possibly suited to a popular article in an ephemeral publication, are not well adapted to teach untried amateurs to make observations of any value. In fact, the impression made by a perusal of the text is that it is neither good literature nor exact science. The amateur would gather far more valuable suggestions as to method from a reading of White's 'Selborne' than anything this volume has to offer, though White observed in a foreign country and at a period now antiquated. In short, it is another case of a good idea feebly and imperfectly worked out.

The volume is well printed, but on inconveniently heavy paper, and the "process" illustrations (originally good photographs) are poorly reproduced. There is no index, and the back of the book, for some inscrutable reason, has that collapsed appearance which is disgusting to the average bookman.

BOOKS OF THE WEEK.

Alexander, P. Y. More Loose Links in the Darwinian Armour. London: John Bale, Sons & Danielsson.
Blaisdell, Etta A., and Mary F. Child Life in Many Lands: A Third Reader. Macmillan. 36c.
Bryce, Prof. G. The Remarkable History of the Hudson's Bay Company; Including that of the French Traders of Northwestern Canada and of the Northwest, XY, and Astor Fur Companies. Scribner. $4.
Burke, E. Thoughts on the Present Discontents. Cassells. 10c.
Colegrove, Prof. F. W. Memory: An Inductive Study. With an Introduction by G. Stanley Hall. Henry Holt & Co. $1.50.
Dorman, M. R. P. The Mind of the Nation: A Study of Political Thought in the Nineteenth Century. London: Kegan Paul, Trench, Trübner & Co.; New York: Brentano's.
Duff, Prof. A. Old Testament Theology, or the History of Hebrew Religion. Vol. II.: The Deuteronomic Reformation. VII Century B. C. London: A. & C. Black; New York: Macmillan. $4.50.
Gray, E. Nature's Miracles: Familiar Talks on Science. New York: Fords, Howard & Hulbert. Vol. II.
Grismer, J. R. Way Down East: A Romance of New England Life. J. S. Ogilvie Publishing Co.
Hendrix, Rev. E. R. Skilled Labor for the Master. Nashville, Tenn.; Publishing House of the M. E. Church, South. $1.25.
Hurst, J. F. History of the Christian Church. Vol. II. Eaton & Mains. $5.
Hutchinson, Dr. W. The Gospel according to Darwin. London: Kegan Paul, Trench, Trübner & Co.; Chicago: The Open Court Publishing Co.
Ingham, J. H. The Law of Animals: A Treatise on Property in Animals Wild and Domestic, and the Rights and Responsibilities arising therefrom. Philadelphia: T. & J. W. Johnson & Co. $6.
Jones, E. D. Economic Crises. Macmillan. $1.25.
Lee, Prof. G. C. Historical Jurisprudence: An Introduction to the Systematic Study of the Development of Law. Macmillan. $3.
Partsch, Dr. H. The Ills of Indigestion: Their Causes and their Cures. North Berkeley, Calif.; Cumbernauld Co.
Proceedings of the Second International Congregational Council, held in Boston September 20-29, 1899. Boston: Samuel Usher.
Procter, Agnes. Echoes from Shadow-Land: Poems. New York: The Alliance Publishing Co. 75c.
Skinner, C. M. Flowers in the Pave. Lippincotts.
Stine, Prof. W. M. Photometrical Measurements and Manual for the General Practice of Photometry. Macmillan. $1.60.

The Courtot Memoirs.

2d Impression in press. $2.

This "**intensely fascinating book**" (*Living Age*) is attracting attention in the **United States, Great Britain, and Germany**. It gives vivid accounts by eye-witnesses of "The Terror," and of the Courts of the beautiful Queen Louise in Prussia, and of the First Consul in France. *The Literary World* says it is "**More striking than any history can possibly be, . . . and more entertaining than any fiction,**" while the *Pall Mall Gazette* of London says: "Here is a period that we have read about from our youth up, . . . and we might almost say that we see it now for the first time."

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